

Students submit brief on nuclear arms

Henry de Jong

TORONTO, Ont. — The grade 12 students of Durham Christian High School, Bowmanville, Ontario, made a trip to the big city last month to present a brief they had prepared in their 'Man in Society' class. They submitted their brief during the course of three weeks of hearings in Toronto by the Inter-Faith Group, a coalition of people of various religious persuasions.

The hearings dealt with problems of

radioactive wastes, uranium production and nuclear armaments, and were designed to document the attitudes of people within various religious groups. The Inter-Faith Group both solicited briefs and sent out a general invitation to contribute to the discussion. Among the unsolicited briefs that were chosen for discussion was that of Durham Christian High School.

Their brief dealt only with the issue of nuclear armaments. At the cornerstone

of their argument was a comparison of nuclear arms with the walls of Jericho. God instructed the Israelites not to rebuild the walls after they had captured the city. "The point was," says the brief, "Israel did not need a wall for protection when God was on their side. All they needed was to be trusting, faithful and obedient to God's Word."

We believe, said the grade 12 students, that "our nuclear arsenal is our wall of Jericho, and we stand under the threat of God's curse, because we have put our faith in the wrong place."

The day it was their turn, the grade 12 students found themselves in one of the large synagogues on Bathurst Street in Toronto. Anita Brink and Grace Sikma, as spokespersons for the class, gave five minutes of supplementary remarks before fielding questions from a panel of five.

Grace said that they were rather taken aback by the questions and responses of some of the panelists. In preparing for the brief, she had become convinced of the



Grade 12 Durham students in class

need for Christians to make a stand on
Continued on page 8...

Thinkbit

There were no pornographic magazines for sale on Canadian newsstands in 1953. Now there is an average of 30 such periodicals on each stand; one corner store offered 64.

From: the Mennonite Brethren Herald

Calvinist Contact

Second Class Mail
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and Lewiston, N.Y. — see page 2

January 18, 1985
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No. 1961

Cretian court wrong on two counts

C.C. staff

NEW YORK, NY — The Anti-Defamation League of B'nai B'rith called on the Greek government to "repudiate and disassociate" itself from a ruling by a court in Candia, Crete, that the Jehovah's Witnesses, is "an organization close to Judaism aiming at the creation of a world Zionist empire with Jerusalem at its center."

In a cable to Prime Minister Andreas Papandreu, the organization said, "Not only is it an absurd distortion of reality to

suggest that the Jehovah's Witnesses bear a resemblance to Judaism — there are no similarities — but the court has articulated a major anti-Semitic canard, embodied in the *Protocols of Zion*, that the Jews are seeking world domination.

"This kind of thinking produced the pogroms and Holocaust that have marked the twentieth century. It is vital that the government of Greece make clear that it rejects this ruling and the attitude it reflects."

Canadian Catholics urge boycott of military toys

Marian Van Til

A pamphlet sent out by the Canadian Catholic Organization for Development and Peace says military toys (including "militaristic video games") "extol the use of force to solve problems" and give children a sense that the world is easily divided into friends and enemies, heroes and terrorists, as if life's problems have no deeper roots.

The pamphlet further points out that many such toys are made in the third world by a few big North American companies. Wages are low and strikes are banned by strong military governments. "These workers are often victims of the very militarization which military toys glorify," it says.

1984 was the second year the pamphlets were distributed just before Christmas. They were given to Catholic

parishes and anyone else who requested them, urging Christians to choose gifts in keeping with the peace that Christ came to bring. Boycotting such toys may help send a message to their manufacturers. It is hoped "that manufacturers will turn to other more entertaining pursuits for kids," explained Jack Panozzo, National Information Officer for (the English sector of) Development and Peace.

The pamphlet was born out of an October, 1983, conference of Development and Peace people, who met to formulate a position on Canada's relationship to militarization.

"This (the pamphlet) was a concrete way to get families to think about how these things effect us here," said Panozzo. "Toys and games effect how you develop as persons. Kids may learn

Continued on page 4...

How to spoil your backyard birds



Susan Muskovitch, a naturalist at the Kortright Centre for Conservation, near Kleinburg, Ont. demonstrates how to fill a suet log style bird feeder with a suet gourmet meal.

CRWRC ships grain to Ethiopia

Bill Haverkamp

A 2,000 metric ton grain shipment from the Christian Reformed World Relief Committee (CRWRC) is scheduled to arrive in drought-stricken Ethiopia by early February. The value of the shipment, including land transportation, is \$900,000.

CRWRC's contribution toward the shipment of \$225,000 is being matched \$3 for every \$1 by the Canadian International Development Agency (CIDA).

According to CRWRC's Canadian Director Harry Veldstra, the shipment will arrive in Port Sudan and then move immediately to Ethiopia's hardest hit provinces of Eritrea and Tigray. Arrangements for land transportation are being handled by the Emergency Relief Desk in Khartoum, Sudan, and the Eritrean and Tigray Relief Associations. The shipment will arrive soon after these relief associations receive forty donated trucks from Europe.

CRWRC's grain will be combined for

shipment with 3,000 metric tons from the Mennonite Central Committee.

In addition to the grain, CRWRC is donating \$20,000 to the Mennonite Central Committee (MCC) for the purchase and shipment of blankets. MCC officials report that blankets are vital to the survival of the malnourished people living in Ethiopia's highland regions where temperatures at night can dip to near 40 degrees Fahrenheit.

CRWRC is the relief and development arm of the Christian Reformed Church in North America. In addition to relief work, CRWRC does long-term development work in twenty-two countries from Bangladesh to Uganda.

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Editorial

Welcome to stay and free to leave

Last week I wrote on the idea of making 1985 the Year of the Young People. I painted a rather negative picture of how our society has become more decadent in the last few decades. This week I would like to make some positive suggestions and observations that may be helpful in preparing young people for responsible living.

The official designation of youth includes the ages of 16 to 24 according to the United Nations criterion. If we use the same criterion, we will find that most of the forming in the family will have taken place by this time. The family is not entirely out of the picture, but its task of nurturing is almost done.

In this editorial I would like to talk about young people leaving the home.

Have you ever wondered about the fact that in our society there is no ritual for attaining adulthood? North American Indian and African societies know such rituals. But not us westerners. We allow young people to slide into adulthood by the aid of external circumstances.

One of these circumstances is going to college or getting married. Sometimes it's accomplished by the young person leaving the house in anger or finding a job somewhere else. But rarely do the parents decide the moment that the young person is old enough to take responsibility for his or her own life. I wonder if that's good.

Leaving with or without

A Christian counsellor once told me that several of his not so young clients are still walking around with unresolved bad feelings about the moment when their independence came. They left the house without the full blessing of the parents. Either the marriage was not fully approved as to partner, time or other arrangement, or the young person simply wanted to leave because of many conflicts.

Not all of these problems would have been removed by the adoption of an adulthood ritual, but could a ritual help?

We have friends who in their family adopted the practice of "18 and out." That meant that when one of their offspring reached the tender age of 18, he or she would be kindly reminded that it was time to pack their bags and leave the house. The practice seemed a little too cruel to my wife and myself, but to our knowledge their have been no negative effects on the relationship between the children and the parents. It was the parents' way of saying, "Look we have done our job of bringing you up in the fear of the Lord, now it's time for you to put that nurture into practice, and to give shape to your own life."

We did not quite follow that practice but we did something similar. When our three oldest children reached the age of 18 we

congratulated them, gave them our best wishes, and told them that from now on they were adults. That meant that they did not need permission from their parents for decisions they would make. They were welcome to continue their stay in our house, but they were also free to leave if they so desired. We would fully support and bless their decision.

When we began this practice with our oldest son, my wife was a little apprehensive, I must admit. But she went along and has not regretted the act. Some years later, I asked my oldest son what he thought of our family ritual. His answer was telling: "I liked it a lot, and I did not abuse it, did I Dad?" My answer was, "No, you certainly did not." As a matter of fact, when he was confronted with the choice of leaving or staying, he decided to stay for another year. He felt he was not quite ready to leave. When he did leave, he went with our full cooperation.

Leaving the nest at what age?

Whatever else my wife and I may have done wrong, at least we can rest assured that our children have no negative feelings about homeleaving. We don't go around advocating that others do likewise. Perhaps the age of 18 is a little arbitrary. Some may be ready sooner, others later. It depends on how the children are treated before they are 18 too. In our case, I would say that we tend to give our children a fair amount of freedom to accept responsibility, which includes the freedom to make mistakes.

What helped me decide personally to initiate a family ritual is my own experience as a young person. It was circumstances that forced adulthood on me. I was 16 when we immigrated to Canada with our widowed mother. Being the fourth of seven children, I worked on a farm for a few months and then in a factory for four and a half years. I was one of the breadwinners and had to make many personal decisions.

I never rebelled as a young person. I had no need to. I was too involved in responsible living. If anything, I had to learn later on in college to worry less about my life.

That experience has never left me. I have always assumed after that that given a chance, a young person will want to make responsible choices. Quite often the irresponsible choices are a result of a wrong kind of dynamics between parents and child. Part of that dynamics can be not letting go of your children when they are ready to fly out.

Letters

Apology to Joseph asked for

I wish to take exception with the thinly disguised disdain you have for adoption as was recently evidenced in your poem "What If..."

I suggest sir that Joseph and Mary were chosen for their faithful obedience to making room in their lives for God's gift to mankind. In like fashion, many "childless Roman (read Canadian) couples" make room and receive with great joy, a gift far beyond words.

You owe them all an apology; not the least Joseph of Nazareth who, not being the birth father, was Jesus' adoptive father.

**Ian Forsyth,
Minden, Ont.**

Are the youth important to the church?

For the past year and a half I have kept this letter on file, but the more I speak to young people at society meetings, retreat weekends, campouts, or on the street,

the more I begin to feel that we are neglecting them.

Through this letter I would like to address all parents and churches regarding our call to show love and concern as Christ loved us.

Very often we hear the phrase, "Where are our youth?" Why do they go to bars regularly? Why don't they contribute to the church? Why do they sleep in on Sunday mornings instead of going to church?"

Many times we adults can't understand it. These young people have had a Christian home, many have had Christian educations, etc.

Task of parents

First let us take a look at ourselves as parents. Have we done our task in bringing our children up in the "fear of

the Lord?" Have we encouraged them with quiet time, personal devotions, getting involved with youth groups, and taught them to give freely with love?

We have a tendency to criticize, but let us instead build up their self-images. Ephesians 6:4 says, "Fathers (and mothers) do not exasperate your children. Instead bring them up in the training and instructions of the Lord "which is love."

Task of churches

Students and transient people need to be involved and loved just as our children at home do. This is where the various churches come in. I realize that at that time of life young adults faith life and commitment to Jesus Christ is sometimes put on the back burner. They are busy with their studies and a career

SKYLIGHTS/WILLIAM RANG

Longer letter

Christ is at the centre of life

Recently Richard Plantinga reviewed VanderGoot's *Interpreting the Bible in Theology and the Church* (C.C. 21-12-1984). The reviewer called the book "a breath of fresh air." Up to a few years ago, I would have agreed and appreciated the linear approach (Creation-Fall-Redemption-Consummation) as well. I used the approach to argue in favour of the arts in the schools (and art in general). However, more recent studies have convinced me of the inadequacy of the approach.

Calvin once said, "In this ruin of mankind no one now experiences God either as Father or as Author of salvation, or favourable in any way, until Christ the Mediator comes forward to reconcile him to us." The center of our life is neither creation, fall, redemption or consummation but Jesus Christ. That's why we are called Christians. Only in Christ do creation — consummation make sense. Christian theology, therefore, should start with Christ, for the center holds the beginning (Alpha) and end (Omega) together.

person who tries to take the second step before the first one.

Start with the liberation

In passing it may be noted that for the Jews the exodus was the central event. God started his liberation first, and from the exodus experience the pre-exodus period and future started to make sense.

An infinitely fuller liberation has been established, objectively and subjectively, in Jesus. Only in Him can we find the right perspective. Christ is and shows the way. Shouldn't we start where the Bible suggests we start?

Note: A question to Plantinga or VanderGoot: Can we have knowledge before reflection? Can we draw a line between pre-theoretic and theoretic thinking? Is this philosophic distinction based on scientific evidence? The way Plantinga-VanderGoot uses the term "knowledge" seems to have little if anything to do with the biblical understanding of the term.

Bert den Boggende,
Hamilton, Ont.

Christian calendar

Two items may suggest the inadequacy of the linear approach. Christians, and much of the world, use a very peculiar calendar. Central to our calendar is namely the birth of Christ. Even atheists and agnostics acknowledge (probably grudgingly) that we live in the year 1985, that is 1985 years after the incarnation! Our calendar makes Christ central! B.C. and A.D.! Our calendar goes against the linear approach. We have correctly broken with the Jewish calendar.

Christian school

The second item comes from the educational system. In the few schools I taught at the curriculum for Bible in grade 1 started with Jesus. Pedagogically we seem to acknowledge the centrality of Jesus. It would be possible to suggest other items, such as prayer or Bible translations, to arrive at the conclusion that in practice we don't follow VanderGoot's construction.

Perhaps the seemingly natural order VanderGoot has accepted is the result of a) tradition and b) the questionable division between pre-theoretic and theoretic thinking. In any case, VanderGoot's construction is like a

Brief note

Gentlemen: January '85 issue, #1959, page 3: Shod your feet?

Jerry Bergsma,
St. Catharines

Shoddy mistake. Should be "shoe" your feet!

Editor

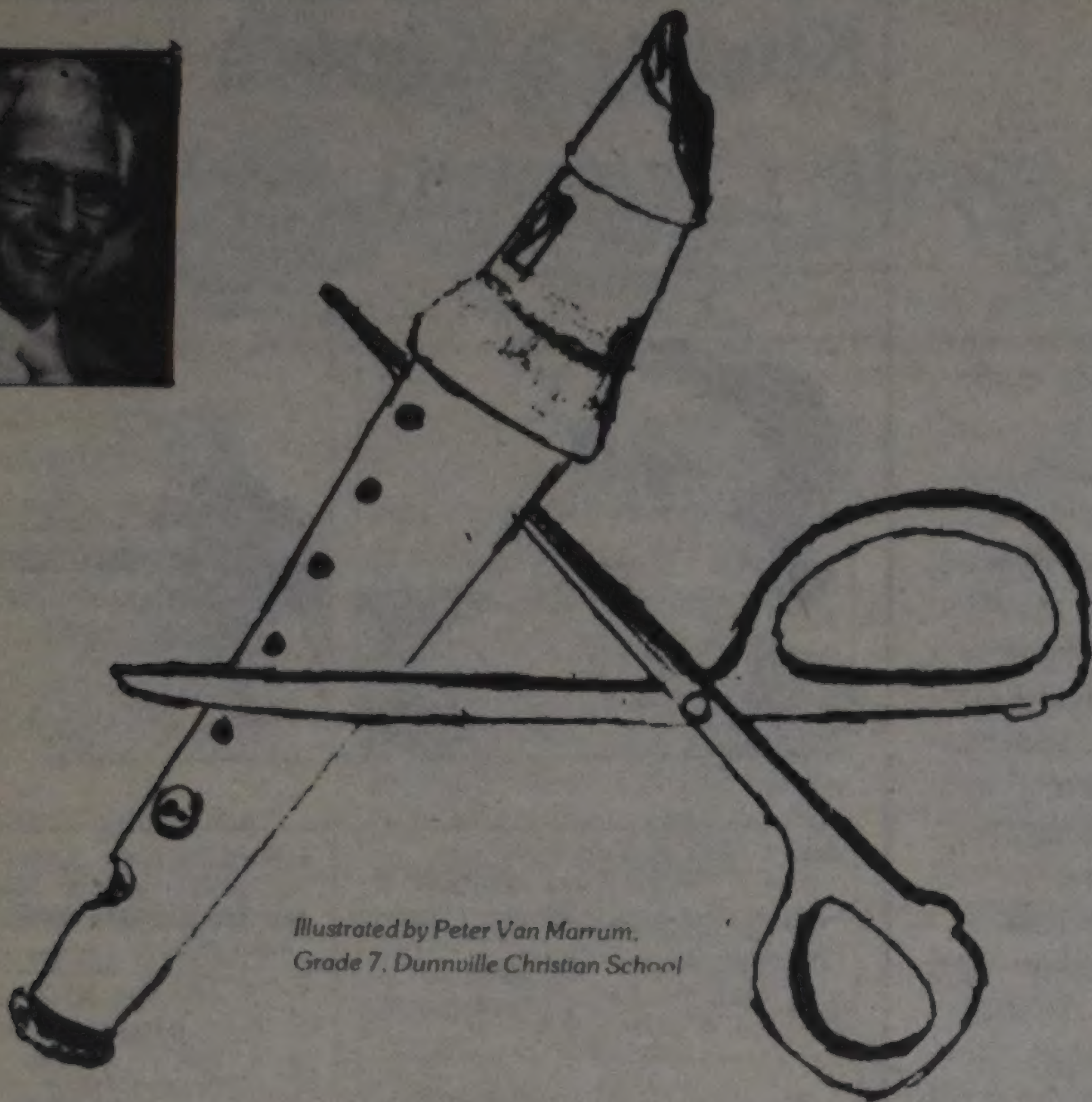
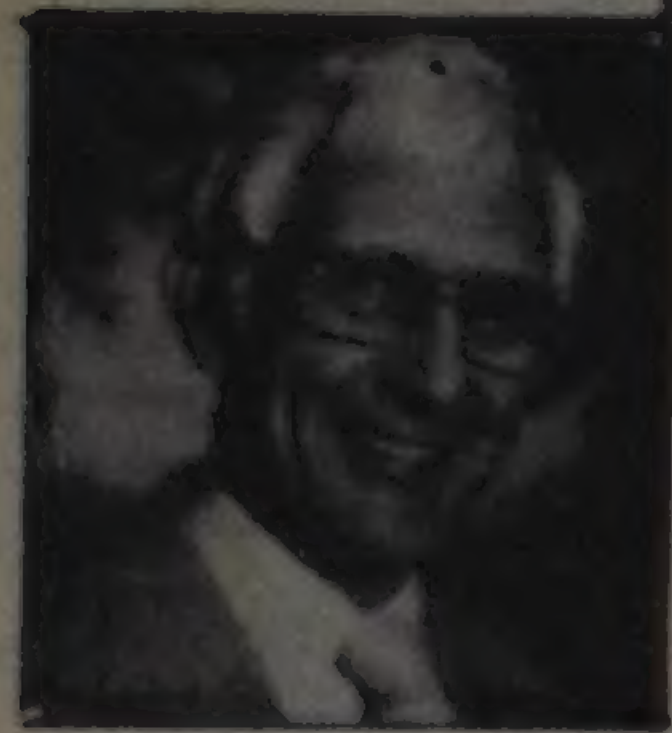
Puny envelopes indecent

Has it ever occurred to you that your puny envelopes have a nasty habit of getting stuck in mail chutes??

Anyway, what's wrong with a decent 10 cm. by 24 cm. (approx.) envelope???

I'm enclosing my cheque for \$22.50 for next year's subscription, reduced to size to fit your envelope (4 1/2 cm by 10 cm).

H. Wittenberg,
Oshawa, Ont.



Illustrated by Peter Van Marum,
Grade 7, Dunnville Christian School

The recorder and the scissors

When in my early teens, I knew exactly what I wanted my parents to give me for my birthday. I wanted a guitar.

I was sick and tired of being the little jester and I wanted to sing folk-songs and do some yodling at the young people's camp-outs. A guitar, I figured, would keep me busy and would exalt my stature.

Imagine how upset I was when instead of a guitar I received a recorder for my birthday. Maybe it was out of spite that I never made a sincere effort to learn to play it. It stayed in the drawer of my desk for months on end.

Yes, I was disappointed and a bit upset. Of course, I did not show it. I said, "Thank you," and "I like it," although I did not like it all that much.

Strange, isn't it: In our spiritual lives we do the same. You and I bring our requests before the Lord, too. Lord, please give me this. Lord, please give ...

A mother told me what happened when she was once mending clothes at the kitchen table with her ten-month-old in the highchair near her. The little one saw the shiny scissors on the table and reached for them. When they proved to be too far away, he started to cry. He wanted the scissors in the worst way, but mom ignored his pleas. Instead she put something else within reach, something that was at least safe to play with, his teddy-bear.

Yes, you and I bring our requests before the Lord. Have we received recorders instead of guitars and teddy-bears instead of scissors? Have they disappointed us?

You know, that's how we often respond to the Lord's gifts to us. That is also how we often respond to His will for our lives. Time and again we are so filled with our own desires that we are not prepared to accept what He sends us. Usually we fail to realize that what we had asked Him to give would be terribly harmful to our well-being.

Father knows the good things that we need (Matt. 7:11), but the trouble with you and I is not that the Father gives us a stone while we asked for bread, but the other way around.

What we like is not necessarily good for us. What is good for us we do not necessarily like.

That may well mean no guitar for me and no scissors for you.

Think about it.

William Rang is Principal of the Christian School in Dunnville, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be published in the upper right-hand corner of this page provided it meets editorial standards.

for the future and are not in touch with the church which is the body of Christ.

We as churches, consistories, and youth elders must do our task to draw them into the church. Please let us take the first step to take them in and make them feel they are a vital part of the body of Christ.

Church of tomorrow

I John 3:8 says, "Let us not love with words or tongue but with actions and in truth." Let us truly show concern and love for the younger generation that they may come to know Christ and what he has done for them. Then and only then will we see them, not only in church out of habit or pressure from the church and parents; but we will see them donating their time, talents, and monies because they love the Lord and are moved by the

Holy Spirit to help build up the church of Jesus Christ.

We often hear that the youth of today

will be the church of tomorrow. With the guidance of the Holy Spirit and our prayers and concern, they will be. Let us

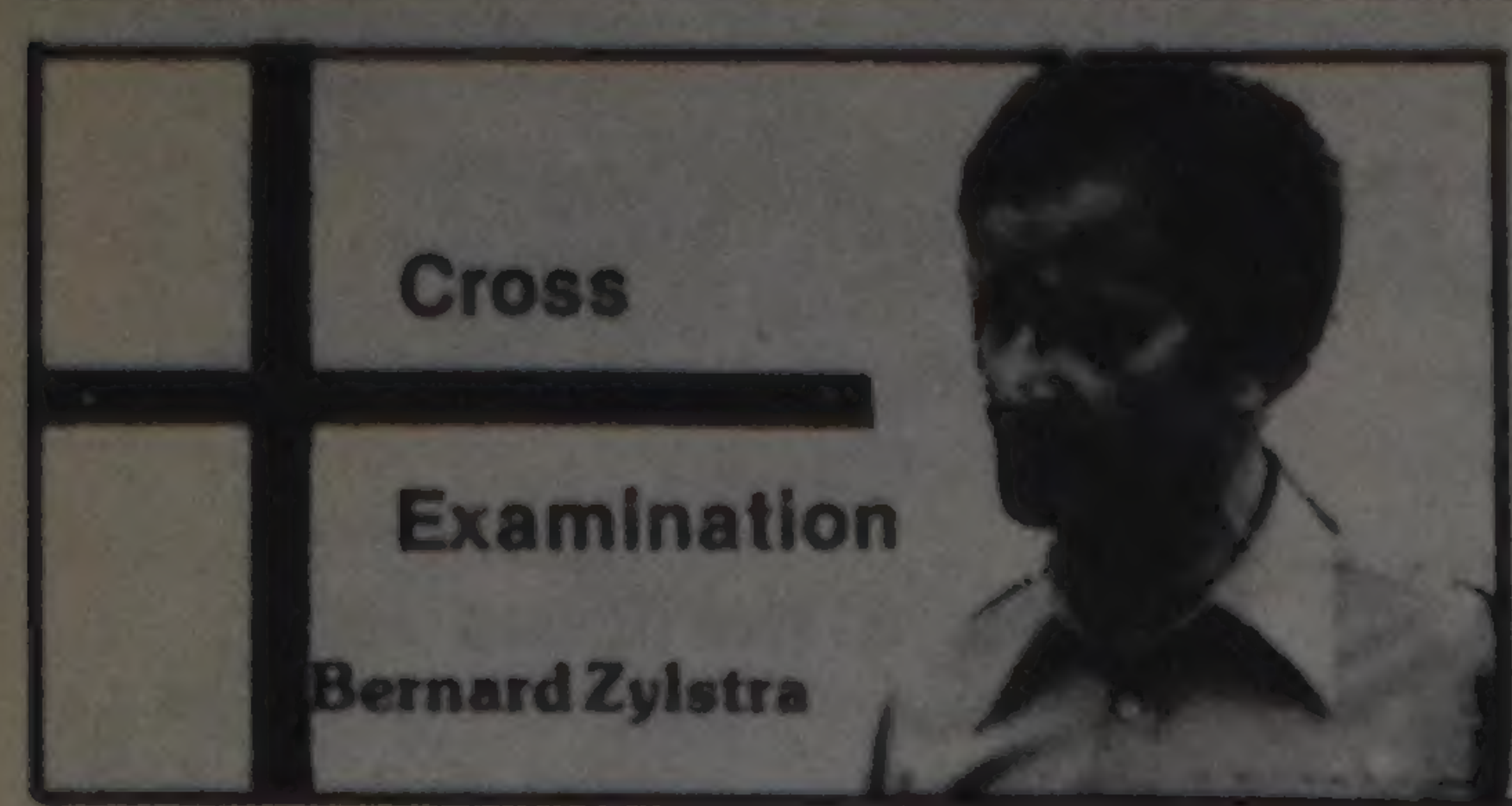
strive together in Christian unity.

Pete Dibbitts,
Brighton, Ont.

Pontius' Puddle



Society



Geneva — A new beginning?

The January 7 and 8 talks between George Schultz and Andrei Gromyko in Geneva gave the world a bit of hope in an area of profound despair. Russia and America agreed to begin negotiations this spring on "preventing an arms race in space and terminating it on earth." This new start is potentially important for the following reasons.

Deadlock broken

In November 1983 the Russians walked away from the negotiating table and vowed not to return until the US pulled out its missiles deployed in Europe in 1983. The US, correctly, had no intention of giving in to this kind of blackmail, even though various factions of the peace movement in western Europe supported the Russian strategy. But this meant a deadlock which was finally broken by the Russians who, faced with US determination, decided to swallow hard and drop their conditions. This change on the part of Russia is all the more significant in view of the uncertainty within its top leadership echelons.

What make the Kremlin decide to soften its position and meet America half-way? It's tough to fathom the Kremlin. But, like all of us it must face reality. And part of that reality is Reagan's Star Wars plans.

Star Wars included

Today nuclear deterrence is based on mutually assured destruction (MAD). We assume that neither Russia or America will ever start a nuclear war

because that will assure the destruction of both. During the last few years Reagan has been arguing for a radically different approach, the so-called Strategic Defense Initiative, better known as Star Wars, which would use space satellites as a base for detecting and destroying enemy nuclear missiles heading for the US.

Star Wars has become Reagan's "Ultimate Solution." He looks upon it as the best way of ending the nuclear threat and even suggests that Russia should establish its own Star Wars strategy. Washington hawks did not want to include this space-based missile defense system on the Geneva Agenda. But here America had to give in to Russia — future negotiations will include space-based defense systems.

This is excellent because the militarization of space by the US would destabilize relations between the super powers even more and add untold billions to the US military budget over the next two decades. Twenty-six billion dollars has already been allocated over the next five years for research purposes only.

Reagan's new posture

"This is an important beginning," said Schultz after his 14 hours of talks with Gromyko. "We can't be sure where these negotiations will lead and clearly we have a long road ahead of us."

Schultz is a realist. That's good when it comes to Russian foreign policy. At the same time, these negotiations imply a

marked change in Reagan's posture to world peace. His slogan has always been, "Peace through strength." The strategy implied in this slogan demands American military superiority over Russia, and this demands an unending arms race because Russia will always increase its nuclear strength. Reagan's willingness to enter new negotiations may mean that he is open to another approach: "Peace through mutual denuclearization." Reagan, of all post-war US presidents, is in a position to radically pursue this alternative strategy because he is Republican, conservative and immensely popular. The American people will trust him in establishing a new accord with the Kremlin.

Foreign policy changes

During his first term, Reagan's successes were primarily in the area of domestic policies — inflation, unemployment, government deregulation, etc. In the area of foreign policy his failures stand out, particularly in the Middle East and in Central America. These failures are not unrelated to his attitude towards Russia. Reagan tends to blame Russia for every major evil in the world and he is not sensitive to America's own role in contributing to and maintaining evil abroad. Let us hope that the new start in Geneva will mean not only a new attitude towards Russia but also towards the major trouble spots in the world.

The deficit

The Achilles heel in Reagan's entire presidency is his attitude toward budget deficits. The 1985 deficit will be upwards of \$200 billion. Reagan is willing to cut everywhere except in defence. Just look at the defence figures in the last four budgets: 1982, \$213.8 billion; 1983, 238.6 billion; 1984, 258.1 billion; 1985, 284.7 billion.

And in the 1986 fiscal year the Pentagon, supported by Weinberger, wants \$314 billion. This is insane. Perhaps the negotiations begun in Geneva in the start of 1985 will also bring a measure of sanity to the military-industrial complex in the United States which, if permitted to continue its unrestrained demands, may well destroy the fragile economic recovery the world is now experiencing.

Dr. Zylstra is president of the Institute for Christian Studies in Toronto, Ontario.

Kuyper's Kapers



Catholics urge boycott on military toys

... continued from page 1. that aggression and destruction are acceptable ways to solve problems," he added. "That goes to the heart of the family."

The major product of the militarism conference was a statement which was presented to the Trudeau government. The statement urged that Canada not get involved in the production of military hardware for export, and suggested the establishment of an arms registry at the U.N. The registry would monitor arms transactions worldwide. (Canada is on record as supporting this proposal).

Panozzo stresses that the military toy pamphlet and the statement to the government are not the result of working "with a staff-imposed agenda. We didn't cook this thing up in a head office and foist it on an unwilling public," he maintains. In fact, the statement was

accompanied by 25,000 affirming signatures of individuals and church group members across Canada.

The Canadian Catholic Organization for Development and Peace is not a left-wing, passivist minority group. It doesn't even involve itself with antinuclear activities.

Development and Peace originated in 1967 with church leaders — the Canadian Conference of Catholic Bishops — and now has "grassroots" volunteers in most cities and towns where there's a Catholic parish.

Development and Peace has a two-fold purpose: To educate Canadians in third world problems; to fund socio-economic development programs for the third world, including small-scale community-based projects (poultry raising, well-digging, etc.).

Vandezande interviewed on TV

C.C. staff

Gerald Vandezande, author of *Christians in the Crisis*, will be interviewed on the religious affairs program "Paradox" on Sunday, January 13 (Channel 9, CFTO-TV) at 8:30 a.m.

Hosts Rev. Brad Classman and Mrs. Iona Lehman will talk with Vandezande about his recent book, which calls for an alternative approach and structure in politics and economics.

Parkside Village

Located in the Quinte area, is now accepting applications for their 30-unit Senior Citizen Complex. **We offer:** Christian atmosphere; close to Belleville CRC; surrounded by parklands; within walking distance to shopping mall; on bus route; rent subsidies available. **For further information call:** Mr. Al Banga, 1-613-392-4210 or William Doef, 1-613-966-2040, both after 6:00 p.m.

or write to:
Quinte Senior Citizen Homes
c/o Box 184, Carrying Place, ON K0K 1L0

Contact

I stood before a mountain great
Heaven high above,
And yearned to climb the rock
To reach my Father's love.

Tears slipped down my hopeless face
Guilty pain within,
As I grieved for the distance
That was caused by sin.

Then a Hand so gently firm
Raised my humbled head,
And a Voice whispered softly:
"For this I had bled."

I looked up at that mountain
Forgiven and free,
And felt God's peaceful Love
Flowing into me.

Jennifer Wilhelmina Hoekstra,
Baltimore, Ont.



"What makes you tick"?

More than twenty years ago I was asked that question. And in the course of the years a similar question has been put to me; perhaps in other words, but with the same meaning: What makes you tick?

Some 20 years ago it was a minister who asked me that question. At that time already I was a rather strong promoter of Christian education, but also very much concerned about Christians who gave in to the pressure of secular labour unions in order to get a job. He said: I can't follow you; on the one hand you want the people to contribute to your school idea; on the other hand you almost force people to quit their job because you think that they should not be in the labour union. I sometimes wonder: What makes you tick?

Recently I received some reactions to my position on elections. I maintain that at present Christians do not have a choice when it comes to elections. I advocate that Christians individually refuse to be led into the secular pattern of Canadian political life and go to the election booth to vote blank. In addition to this I advocate that Christians *communally* make it known to the public why they voted blank.

When people talk to me

about it they say: "Don't you see that all this is futile; that it will not accomplish anything? What good would it do? We are wondering: What makes you tick?"

In answer to that question I would like to say that my conviction has grown on me over the years. I think it has grown on me because a certain world and life view has developed in my heart and mind and has anchored itself deeply in my consciousness. It has become pretty hard to deny my inner conviction.

I think I can trace it back to my early years in school when my principal had a lasting influence upon me. It was Mr. Jan De Bruyn, Principal of the Christian School in Klazinaveen, a small rural town in Drenthe, the Netherlands, who deeply impressed me with what Calvinism meant. Young as I was, I sensed its radical characteristic: total surrender to God without any reservation, no matter what the consequences.

This sense of radicalism in the Christian's life was more developed and strengthened after my school years when I was a member of the "Gereformeerde Jongelingsvereniging," of which I was an active member for ten years until the day of my wedding. I

underwent the influence of the writings of Bavinck, Kuyper, Groen van Prinsterer, Bilderdijk, Da Costa and later Greydanus and Schilder. It was particularly Schilder who gave me the broadest scope of a world and life view. Especially his book: *Christ and Culture*, fascinated me and it still does. I must have read that book a dozen times and every time I seem to find something new.

Schilder gives in that book a definition of what culture is. Although the sentence in which it is put, is an awful monstrosity, the rich meaning of it overwhelms me everytime I re-read it.

The definition has been translated into English by John Vriend, some time in the early fifties in an article in *Torch and Trumpet* and was later quoted by Rev. Henry R. Van Til, in his book: *The Calvinistic Concept of Culture* 1959, p. 139.

For curiosity's sake I shall give Schilder's definition of culture. Please, brace yourself: you are in for some concentrated thinking. But don't give up too easily, wrestle through it, not once, but many times. Not all in one go, but periodically and you will unlock its riches more and more! Here it comes: Culture is

"... the systematic endeavour toward the aggregate of exploitive labour to be successively produced by the sum-total of human beings who

have assumed the task of disclosing the potencies lying dormant in creation, as in the course of history these potencies come within reach, of



developing them in compliance with the laws of their individual natures, of placing them at the disposal of all, both near and far, in submission to the norms of God's revealed truth, in order to make the treasures thus acquired serviceable to man as liturgical creature and, subsequently, to place them, at the feet of God, to whom be all praise forevermore."

Are you still with me? When I read this for the first time (in Dutch) I felt dizzy. And yet —

the more I let the fullness of its contents sink in my mind, the more I felt the truth of it all: yes — this is what human life on earth should be. In short it means: culture is: *developed creation to the glory of God*. Schilder's definition spells it out in detail and shows what it all means for a great number of life's aspects, such as: agriculture, science, economy, politics, international relationships, education, stewardship, etc. It comprises the whole of life in all its manifestations. The beauty of it is, that it harmonizes with the Scriptures and the Lordship of Christ over all.

It was in 1932, when I was twenty when I read it for the first time and it has never left me. It has been the inspiration for my "ex libris," a book mark which is pasted on the inside cover of most of my books. A copy goes with this article.

What makes me tick? A sincere desire to give all of me in the service of Jesus Christ, my Saviour and King; and at the same time to encourage my fellow believers to join me in this total, radical discipleship of Jesus.

Syrt Wolters operates a barbershop in the Empress Hotel in Victoria, BC

U.S. congressman and attorneys join members of British parliament to investigate religious repression in Romania

BUCHAREST — Rev. Jeffrey A. Collins, executive director of Christian Response International (CRI), a human rights organization based in Rockville, Maryland, announced recently that a Congressional fact-finding group has now arrived in Bucharest to investigate religious intolerance in that Marxist nation.

According to Collins who is directing the group, Congressman Mark Siljander (R-MI), Attorney Lynn Buzzard of Christian Legal Society, Attorney Cimron Campbell of Concerned Women of America and Associate Director of the White House Public Liaison Office Carolyn Sundseth are being joined by two members of the British Parliament David Atkinson (Conservative Party) and Thomas Clarke (labour Party).

"Despite its seeming independence from Soviet foreign policy the Romanian government has one of the worst human rights records in

Eastern Europe," says Collins. He points to seven mysterious deaths of religious leaders during the past three years — all who died during or after interrogations by the Romanian secret police.

It is expected that large crowds will turn out to hear delegation members speak at churches that either are threatened with demolition or have already been bulldozed by Romanian authorities.

"We will express solidarity with persecuted Christians," Collins said. "We want to

spiritually encourage Christians in this part of the world. We want them to know that they are not forgotten."

The fact-finding group has requested an appointment with President Nicolae Ceausescu, who rigidly controls every aspect of life in this highly centralized communist state. Delegation members will return to Washington and London after a press conference at the CRI international headquarters in Zurich, Switzerland on Monday, December 17.

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Church

Mature mission methodology: An expansion of ministry in Quebec

John Tenyenhuus

This past Fall saw an interesting development take place in the Christian Reformed presence in the Province of Quebec. In September, Mr. Guy Dube, 32, was ordained as an evangelist to serve a tiny congregation begun in Ste-Croix, a small Quebec town on the south bank of the St. Lawrence river, about 60 kilometers west of Quebec City.

There is nothing particularly unique about someone being installed as an evangelist, but there is something greatly different about Guy Dube's entry into that office of the CRC. That difference lies in the fact that the little Reformed congregation in Ste-Croix will never become a CRC and that Guy himself will make certain that it does not.

Continued on page 7 ...



Mr. and Mrs. Guy Dube and family

Evangelist praises eastern European churches

SYDNEY, Australia — Communist governments are recognizing that they have to come to terms with the reality of a Christian presence in their nations, maintained the Rev. Sir Alan Walker. Walker is director of the Methodist World Evangelism Centre, on his return from a month-long visit to Eastern Europe.

"Communists expected that, with the end of capitalism, religion would disappear," he pointed out. "In spite of restrictions and persecution, however, the churches remain vital and strong. Communist governments now seem to accept the fact that the churches will remain in socialist societies."

Churches in Eastern Europe, he added, are adjusting to the new situation and finding a positive role. "Christians have proved over the centuries that they can live in any type of society," said the Australian evangelist. "Many believe that, while conditions are different, it

is no more difficult to be a Christian in socialist societies than under the more subtle pressures of capitalism."

The most contentious issue in that context, he suggested, was that of personal freedom. Although freedom of worship is guaranteed in all communist nations except Albania, restrictions are placed on churches and Christians with regard to exercise of that freedom beyond the confines of church property.

"People deeply resent government attempts to control them," Walker stated. "They accept the socialist ownership of resources and larger commercial undertakings, but they will not rest until censorship of ideas, restraints on travel abroad, and restrictions against religion are swept away."

He expressed optimism regarding the church's future in those lands. "There is unquenchable hunger of the human heart for God amid all

the atheistic teaching and anti-God propaganda," he contended. "Many young people are turning to the churches."

"Everywhere I preached to crowded congregations," Walker told a Sydney press conference, following his visit to Czechoslovakia, Yugoslavia, and Poland. "Christians show a faithfulness and a spirituality greater than is seen in Western countries."

Rime or Reason

A sermon must reveal the Truth, the Way, the Life. Yet oft it will conceal instead of bringing light.

Klaas Sis

If birds of a certain feather as the proverb says, matter-of-fact, do nothing but stick together, can opposites then attract?

Sy Nodd

Church News

Christian Reformed Church

Accepted

— to Calvin, Dundas, Ont., Rev. Richard Stienstra of Trinity, Abbotsford, BC

Declined

— to Lucknow, Ont., Rev. William Suk of Hebron, Renfrew, Ont.

Pastoral Pondering

Christian young people are different

Henry Jonker

My experiences with young people tell me that they, generally speaking, are tired of being told what they should be like as Christians. The majority of young people with whom I've been in contact in the ten years of ministry have been beautiful individuals for whom I have great love and respect. I think I have learned to groan with them somewhat as they go through the painful journey from puberty into young adulthood.

Saturated with Christianity?

On many an occasion, in catechism classes, they openly express that they are "sick and tired" of having Christianity "shoved down their throats." They feel this way especially when they reach high school age. The majority have gone to Christian schools since grade 1. In addition, they went through church programs such as Busy Bees, Cadets, Calvinettes and Teen Club. Some are involved in young people's groups (though many are not).

All have come through or are going through about five years of catechetical instruction. Again and again, they feel that they are being told what they *should* be like. For years, I had the same tendency — I too, desperately wanted to tell them what they *should* be like as Christians.

Upon further reflection, however, it became clear to me that telling young people what they should be like betrayed an underlying assumption on my part which came close to saying that they were not Christians. Since coming to that conclusion (with the help of many members of the Christian community), I have changed my approach and worked with the attitude that Christian young people *are* different. In this respect I have found the words of 1 John 2: 12-14 very helpful: I quote parts of it here:

"I am writing to you, little children, because your sins *are* forgiven for His sake ... I am writing to you young men, because you *have* overcome the evil one ... I am writing to you young men, because you *are* strong, and the Word of God *abides* in you, and you *have* overcome the evil one."

Spiritual muscle

This passage does not speak about the way things *should* be but about the way things *are*.

Notice that John does not say: "you *should* be strong; the Word of God *should* abide in you, you *should* strive to overcome the evil one."

All the emphasis falls on the ways things *are*. Look at the three claims of the last statement quoted here. John says: "I am writing to you young men, because you *are* strong." Many young men (and women) today are into muscle building programs. They want to be strong!

The young men to whom he is writing *are* strong "in the Lord" because they know their sins will be forgiven for Christ's sake. Christian young men and women do not just ignore their sinful tendencies, they deal with them — first and foremost through the privilege and responsibility of penitential prayer. In this way they come to experience the forgiveness of their sins for Christ's sake.

Forgiveness fosters gratitude

The experience of that forgiveness moves Christian young men and women to live in thankful obedience before God and others. They take the Word of God seriously. In this sense, the Word of God abides in them.

Experiencing that measure of God's grace, they also know that they *have* overcome the evil one through faith in the person and work of Jesus Christ. In a nutshell, Christian young men and women recognize and deal with their sinfulness and sins and, in the process, become strong themselves, but "in the Lord."

We must learn to approach our youth in the way John approaches them in his letter. I think that young people would welcome such an approach. We may assume them to be different from the young people of the "world." We may alert them to the *fact* that they *are* different. May we be alert to their growing pains and quick to point them to forgiveness in Jesus Christ. It is the knowledge of forgiveness that makes us all strong and helps us all to live in the conviction that we have overcome the evil one.

Rev. Jonker is pastor of the Trinity Christian Reformed Church, St. Catharines, Ont.

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Pastoral letters

Rev. Leonard Schalkwyk

Recently two spiritual giants went on into the Presence of their Commander.

They remind me of the heroes of David (2 Samuel 23). Their exploits were great for the Lord and in His Name they did mighty acts.

I had the privilege to know them personally very well. They never became to me "Louis" or "Henry." They were always — due to age difference — "Rev. Praamsma" and "Rev. Van Andel" to me.

They were mighty men. They died with their boots on. They wrote articles till the end. They preached as long as possible. They both did what they could for their King. They never became rusty, retired soldiers. They were "retired" officially, but not in reality. They kept going in the race that was before them, looking unto Jesus, the author of their faith (Hebrews 12).

Were they conservative or

progressive? Who was what? I know one thing for sure: if you had asked either one of them that question, they would have refused either one or the other label.

They both were reared on the same teaching that they had to proclaim the Word of God. Their sermons were impressive, *because* they had the deep conviction that they had to expound the Word of God. They dug into the mineshafts of the text and context. In awe of that Word, they searched carefully what the true meaning of that Word might be. They did not go to that Word with pre-conceived ideas, to use some texts to defend some conservative or progressive ideas of their own. They regarded the Bible too highly to dare to do so. They felt the weight of their responsibility over against the Word so much that they would not drag that Word down to promote their own opinions.

Are you progressive or conservative?

Man-centered?

They also would refuse to be termed progressive or conservative, because it clashed with their biblical system of thought.

The distinction between conservative or progressive has its roots in the human being. It depends on your mind-set. The one dresses conservatively, the other more up to date. The one accepts easily new ideas, the other clings to the old. You can find that in any person. The one farmer plays it safe and keeps his barns the way they are, the other farmer had a milking parlour very soon. The one businessman is progressive and dares to branch out and take risks, the other businessman stays with the one store he has. Each has to be true to his own nature, because the successful businessman is the one who develops his talent according to his personality.

But this is not so in our obedience to the Word of God. The two heroes of faith mentioned in this letter were mighty, because they wanted to

follow the directions of their Army Commander.

They both were innovative, had an open mind, but were subject to marching orders.

In the reading of the instructions of the Word, they might interpret them differently (even though the difference was not great), but they were in conscience bound to follow orders, no matter what people might say. In the last instance, they felt responsible to God and not to people's opinions of them. That is why they were great. And that is why they refused to ride a hobby horse with some texts.

A matter of age?

We can only follow in their steps, if we have the same subjection to the Word of God. For instance, whether you are in favour or against women in office, has nothing to do with being progressive or conservative. It has to do with the reading of the Word of God. Let consistories also beware of becoming "people centered" in their decisions. Quite a few

consistories have recently taken the decision not to ordain female deacons. But the reasons for it were not always built on principle. Some did it, because they did not want disunity in the church. As I read in one bulletin: "for the peace and growth of the congregation" the consistory decided not to ordain female deacons.

Such a decision is not honouring the heroes of faith who went before us. The only way to do or not to do it, is: by asking the question: is it biblical? No Christian woman will be offended, if you take a decision because you believe it to be according to the Word of God. They will respect you for it. But to do it because of what "the people" might say, does not command respect from anyone.

How then shall we co-operate?

But, you say, if you make things that absolute, how can we stay together in one church? Both Rev. Praamsma and Rev. Van Andel stayed in the Christian Reformed Church.

Also here, these men can be our examples. They had a high regard for the Word, but they also had a high regard for the Church of the Word; they had been taught that the Church as Institute is not like an old coat you can discard at the whim of a moment. They felt an obligation to that Church. They could disagree with things in that Church (and they did), without becoming runaways.

Let us do the same.

Everyone reading this article has a task in God's army. Do your duty, knowing you will have to answer to our Monarch. Remember: nothing works like following the instructions.

Leonard Schalkwyk is pastor of the Christian Reformed Church of Springdale, Ont.

Mature mission methodology: An expansion of ministry in Quebec

... continued from page 6.

Guy's appreciation and knowledge of the Reformed faith and practice was evidenced at his examination by Classis Eastern Canada on September 11, 1984, in Montreal. Here the delegates had a chance to hear a very competent candidate for ministry. Guy gave a testimony of this faith in the Lord and a good account of his educational journey: A.B.A. from Laval University in Quebec city; an M.Div. equivalent degree from the Reformed seminary in Aix en Provence, France; and a year of study at Calvin Theological Seminary for an M.Th. in Old Testament studies that awaits only his thesis for completion.

Outstanding candidate

The examination took place in the English language, which for Guy is not his "mother tongue" — he is a Francophone, a French speaking Quebecois. And yet the Classical examination stood out for most delegates as the best they have attended in years.

It attested to the warm personality and humour Guy exudes but also to the thorough commitment he has made to the Reformed faith (though having been raised as most Quebecois, a Roman Catholic).

The Christian Reformed Board of Home Missions is supporting Guy's ministry as he works in Ste-Croix on a half-time basis. The Institut Farel of Quebec City will occupy the balance of his time as he lectures

there in Old Testament.

(With the mention of Farel, one is reminded that Guy's appointment is not the only CRC ministry that our denomination supports in the Province of Quebec. Since 1981, Rev. Martin Geleynse has been the co-ordinator of Farel, a fledgling, French Reformed theological school with the aim of training Francophone students for ministry in Quebec. It is supported primarily by the CRC at this time. There is also the Home Mission post of Rev. Harold Kallemeyn, a Francophone Reformed congregation in St. Lambert across the St. Lawrence river from Montreal).

The congregation in Ste-Croix and neither of these other CRC supported mission efforts will be integrated into the CRC. Many hope that they will instead become part of an already developing indigenous Reformed denomination in

Quebec.

Bilingual ordination

In a completely bilingual service in the First CRC of Montreal, Guy was ordained to the Office of Evangelist on September 23, 1984. It was called "A Celebration of the French Ministry in Quebec," a fitting name for a service which was equally joyful in both languages.

Later, on November 2, in Ste-Croix, Guy was installed in his own congregation as their pastor-evangelist. This service was attended by about a dozen members of the little Ste-Croix church and about 55 members of other Reformed French congregations in Quebec. The service was in French, of course. The Reverends John Van Til, regional Home Missionary and this writer were the only non-French speaking people present. It was a "fine and simple service" that took place in the Town Hall across

the street from the venerated and towering old Roman Catholic church.

That an installation of a Reformed pastor-evangelist took place in a 250-year-old town in Quebec where only the Roman Catholic Church has ever been present is a beautiful picture of an expanded mission of the CRC. "But that Guy Dube is a Quebecois not raised in the CRC yet sent out by the CRC to further establish a church that will never become CRC but instead a Quebecois Reformed church is especially a cause for rejoicing.

John Tenyenhuus is pastor of the 1st CRC, Montreal, Quebec.

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If I teach with the skill of the finest teacher
And if I am dedicated to the education of the young,
But I fail to love my students,
I become only a clever speaker and a charming entertainer.

If I use various teaching techniques and methods
And if I am well-trained so that I feel like I am a good teacher,
But fail to love my students just as they are,
My efforts are not enough.

If I spend many long hours preparing lessons
And if I plan interesting activities for my classes,
And then fail to allow God's love to flow through me,
My personal efforts are still not enough.

The love of a teacher for her students is a very special kind.
It shows kindness in a way that makes a new student feel at home in a new school.

It is not selfish, though it may seem that way when the teaching requires certain things of the class.

It is not easily discouraged, even though some days seem to be full of problems.

It is not amazed when a pupil comes to discuss a confidential situation that is too personal to share with just anyone who might happen to be around.

This kind of love does not boast about its accomplishments
But is a living example of what Jesus Christ would have each of us to be daily.

This special, God-given love never fails.

Books and study guides will become obsolete,
teaching techniques and methods will be outmoded,
classroom schedules and school policies will be abandoned;
because all these things have been established by man,
rather than by God.

However, when the teacher shares God's love with her pupils,
the influence will live on forever and ever.

Because God is Love.

When I was a student, I was immature and I behaved like a child, I was a child.

But now I am an adult, and God has spoken to me about helping children discover His wonderful love.

I have faith and I have hope and I have love.

These three are God's great gifts to me ...

And the greatest of these is love.

From Holland Marsh District

Christian School Newsletter

Ten reasons to read to your child

Ann Scarpellino

1. Because when you hold them and give them this attention, they know you love them.

2. Because reading to them will encourage them to become readers.

3. Because children's books today are so good that they are fun even for adults.

4. Children's book illustrations often rank with the best, giving them a lifelong feeling for good art.

5. Books are one way of passing on your moral values to them. Readers know how to put themselves in another's shoes.

6. Because, until they learn to read themselves, they will think you are magic.

7. Because every teacher and librarian they ever encounter will thank you.

8. Because it's nostalgic.

9. Because, for that short space of time, they will stay clean and quiet.

10. Because, if you do, they may then let you read in peace.

from "Trinity Christian School Newsletter," Burlington



Where are we going? Symposium on issues for independent education in Alberta

Henry de Jong

On Thursday, January 17 and 24, the Association of Independent Schools and Colleges of Alberta (AISCA), in cooperation with The King's College, will present, at The King's College, a symposium designed to provide up-to-date information about Alberta's initiatives in education and how they will affect independent schools and colleges.

Sandra C. Smith, Director of Legislative Services Branch, Alberta Education will open the symposium on January 17 by speaking on "The effect of the proposed revision of the school act on independent schools." LeRoy Hollar, a Christian High School principal, will continue, that same evening, with a

presentation of the "implications of a study of private schools in Alberta," a study made by a committee on which he served.

The following week, Gary Duthler, executive director of AISCA, will speak on "Independent Schools and the Committee on Tolerance and Understanding," and Rino Bosetti, deputy minister, Alberta Education will present an address entitled "The Education of Teachers in Alberta: a Model for the Future."

Registrations for this symposium should be sent to The King's College, 10766 - 97 Street, Edmonton, AB T5H 2M1; attn.: C.B. Meijers, Extension 85.

High School makes submission

... continued from page 1.
the issue of nuclear armaments and had been looking forward to expressing herself at the hearing. She realized though that their arguments were not as well developed as those of others, and she didn't expect the questions to be so hard.

The Jewish panelist, in particular, came down hard on Grace and Anita. He questioned their interpretation of the episode at Jericho and was critical of the fact that their stand against nuclear armaments was solely an article of faith and not a reasoned position.

The Durham High School submission was the only one to come from young people. Those at the hearing were, in general, heartened by the fact that some young people cared enough to make a stand, and they expressed appreciation for the brief.

Despite the discouragement of being openly criticized, Grace said of the experience: "it was good."

And what of the parents of these students?

Grace Sikma has discussed the issue with her parents and admitted that they were reluctant to adopt her openly declared nuclear pacifism. Faith is not enough; God gives us some of the responsibility too, they argued. Perhaps the memory of another liberation almost 40 years ago is still fresh in their memory.

Friendly Giant retires

Henry de Jong

The Friendly Giant has said goodbye for good to the pre-schoolers who have been looking up, way up, to catch a glimpse of the Giant and his friends Rusty the Rooster and Jerome the Giraffe.

The Friendly Giant is one of CBC's longest running television programs. Since 1958 it has entertained children for 15 minutes every morning with a combination of make-believe, music and story-telling.

The program has stayed much the same since it began. Actor Bob Homme, 65, who starred as the "friendly giant" throughout its 26-year history saw that children have continued to enjoy its relaxed pace and story-telling format and felt that there was no need to change.

One mother, writing to the

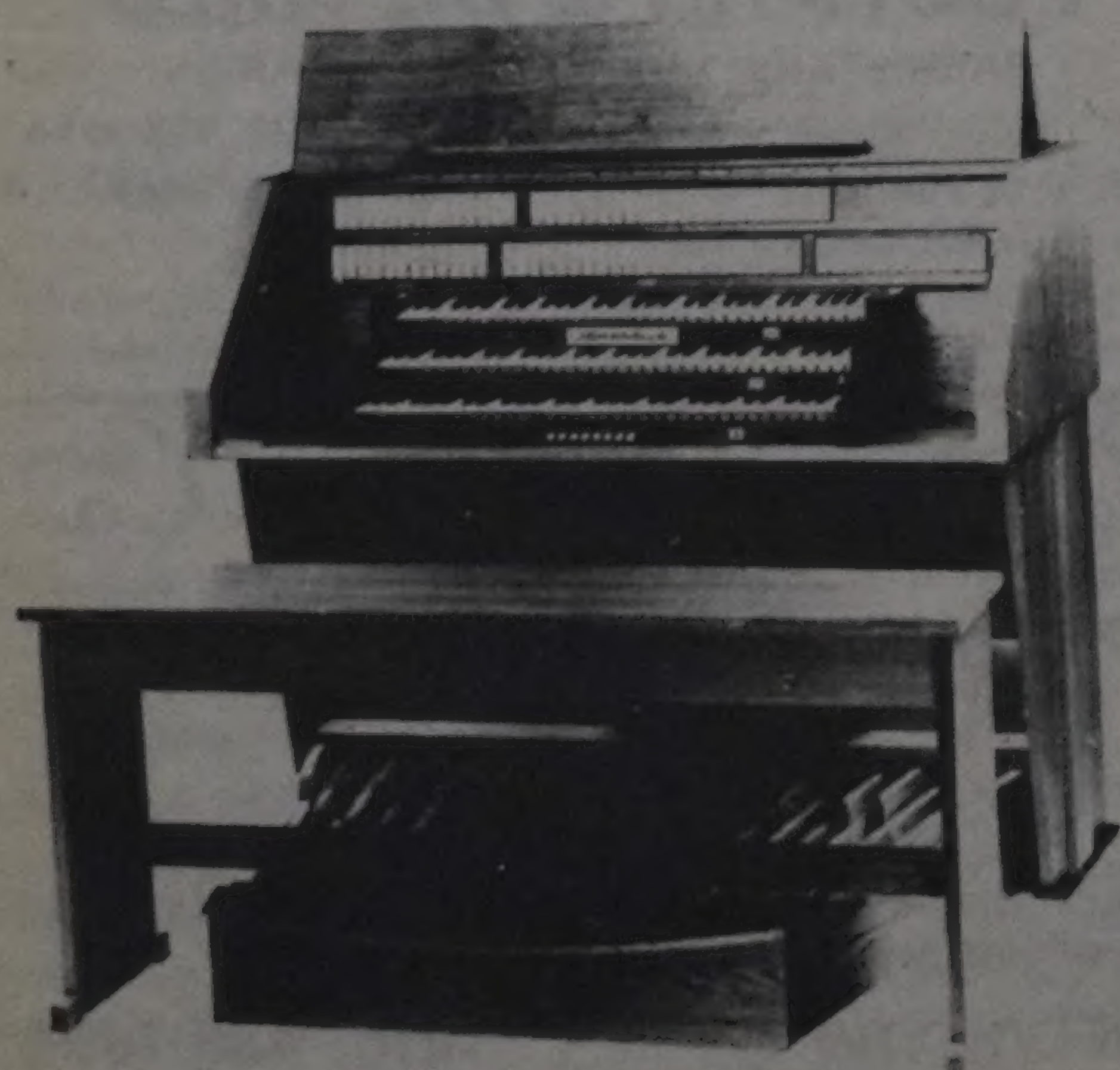
editor of a newspaper to lament the cut of "The Friendly Giant," wrote of her discovery that "it is the only show that can hold the attention of my 15-month-old son for longer than thirty seconds at a time. In fact, she says, "much to my amazement, he sits himself on the couch and remains there, mesmerized for the entire 15 minutes, and it is only upon hearing the closing theme that he resumes his usual ransacking of the livingroom."

Dodi Robb, head of the children's programs at the CBC denied that the show was cancelled because of recent budget cuts. Instead, the program was dropped because of its "longevity" and a desire to work with "bright, young talent."

The CBC promises to show reruns for several years but we can expect, nevertheless, that the rocking chair, in which so many children have curled up, will soon be covered in cobwebs.

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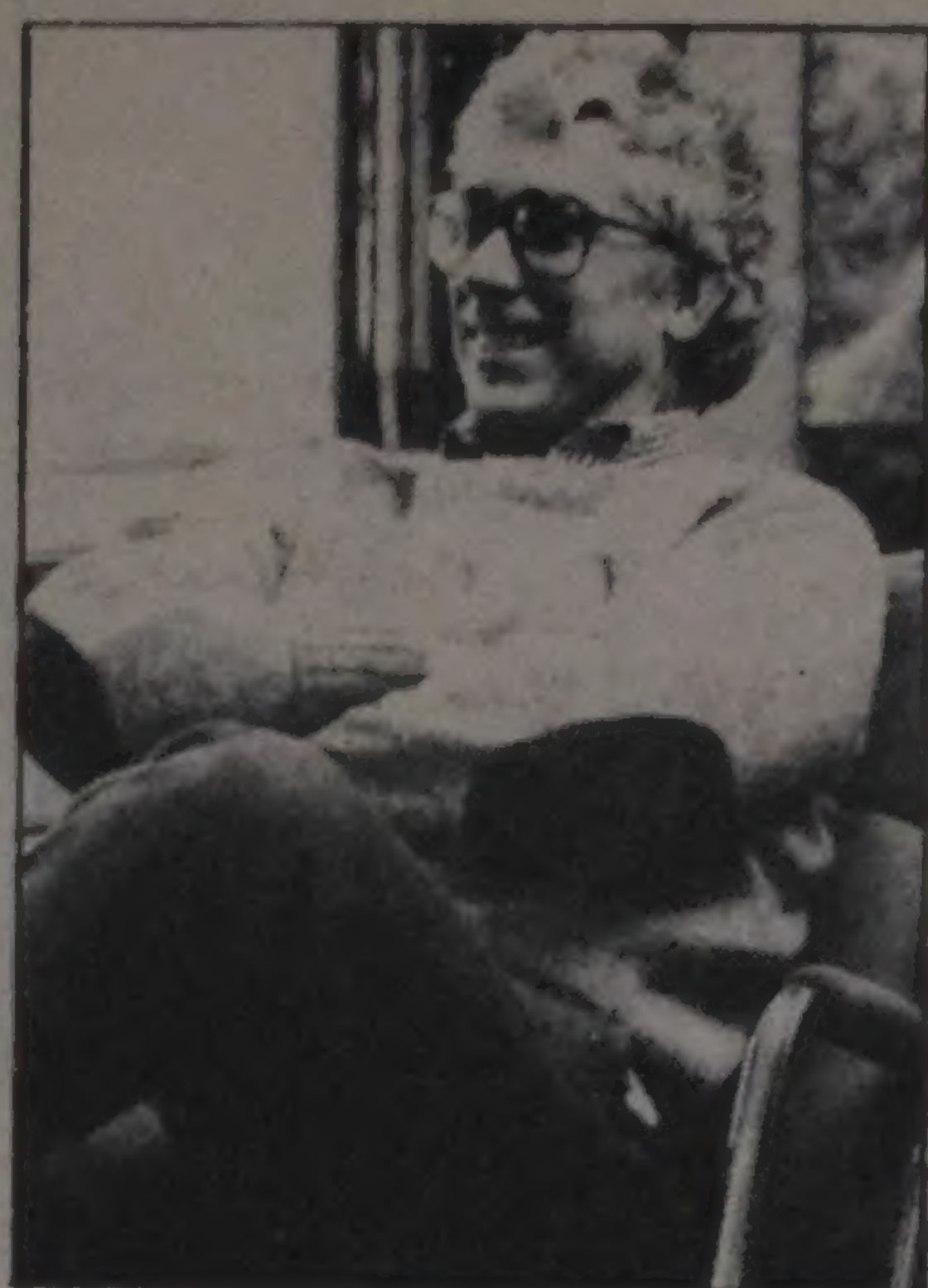
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A man cannot leave a better legacy to the world than a well educated family.

Thomas Scott

Beyond 1984 in philosophy of Christian education II

Nicholas Wolterstorff



Wolterstorff relaxing

gratitude and worship: delight in God's creation, delight in humanity's work of art, grateful worship of God. Of course nobody in the tradition ever explicitly opposed standing back in delight and gratitude. Yet emphasis on such receptive attitudes as these too seldom had a place in the thought of our forebears; at best it came in as an after-thought.

... there is too little recognition of the importance for the struggle for justice, and too little recognition of the importance of delight and worship ...

Is it not for this reason that our worship has been so impoverished — so non-worshipful? Is it not for this reason that we have found art so awkward, regularly trying to justify it by reference to what it teaches us, apparently not finding delight noble enough? And is it not for this reason that especially in the Dutch branch of neo-Calvinism the image of God is so overwhelmingly that of law-giver and the image of our appropriate response to God so overwhelmingly that of obedience?

In the Bible, and Yes, in John Calvin too, there is something deeper than obedience to God the lawgiver. What is deeper is gratitude to God our benefactor. Obedience emerges from gratitude; and one of the things for which we are grateful is God's law. In Calvin, says the Reformation scholar Brian Gerrish, the human being "is defined as the point of creation at which the sheer goodness of God is reflected or imaged in an act of filial piety or thankful love." (*The Old Protestantism and the New*, 5). To be human is to be the grateful mirror of God's goodness.

In summary, I suggest that in the classical neo-Calvinist way of understanding the life of the Kingdom for which we educate there is too little recognition of the importance for the struggle for justice, and too little recognition of the importance of delight and worship. In Jellema's

analysis of society in the manner of Goudzwaard, nor religious depth-analysis of art in the manner of Seerveld.

I suppose he thought — and of course he was not peculiar in this — that books were the most articulate expression of the mind of a *civitas*. Yet he never to my knowledge, argued this. And in any case it is clear to me that over the past 10 to 20 years we have come to see that he was a bit myopic on this score. We have expanded the application of his own practice of religious depth-analysis to artifacts which he himself did not much bother with, even though he firmly held that they too were in principle susceptible of such analysis.

But what do we do once we are persuaded that we must expand our view of life in the City of God to include the struggle against injustice and to include celebrative delight in all that is good? Do we just add these new emphases to the old ones, thereby producing an unblended stew? Do we start with a bit of cultural development, add some struggle for justice and liberation, and spice it with a bit of delight in God and world and art?

... TO BE CONTINUED ...

In next week's installment, Wolterstorff questions the traditional way in which Reformed Christians bring up their children in the way they should go.

At the recent Ontario Christian School Teachers Association convention held in Hamilton, Ontario, Dr. Nicholas Wolterstorff of Calvin College presented the foundational address entitled "Where are we now in philosophy of Christian education?"

This is the second of four installments reprinting that part of Wolterstorff's speech which points "Beyond 1984."

In last week's installment Wolterstorff speculates as to the reason why so little has been said, in the Reformed tradition, about actual, concrete injustices. He continues ...

I don't know which of these speculations is closest to the truth; perhaps each has some truth in it. What I do know is that the life for which we educate must be a life of seeking justice and showing mercy as well as a life of wresting Christian culture from nature. I say I do know this. I didn't know it 18 years ago. In preparation for this speech I undertook to re-read for the first time in many years a speech I gave in 1966 entitled "Curriculum, By What Standard?" Many of you know it. In that speech the miseries and injustices of the world went unnoticed and unmentioned.

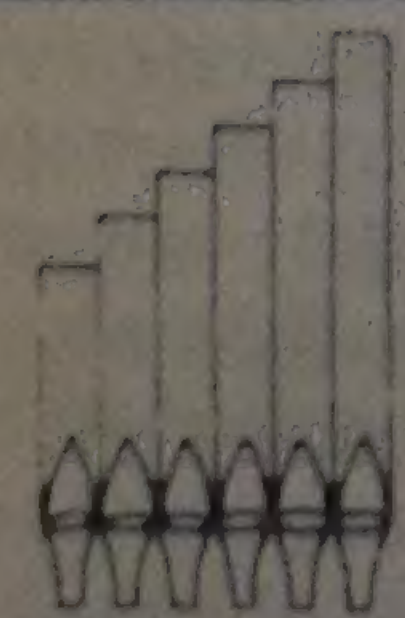
So the speculations through which I just took you are speculations about my own prior self. But try the experiment for yourself. Pick one of your favourite speeches or writings from our tradition, and look to see whether injustices are ever mentioned — not, get me right, whether the abstract thing of injustice is ever mentioned, but whether injustices are mentioned.

Once I did not know, but now I do know, that a program of Christian education which grounds itself only on the command to have dominion and not also on the command to free the people cannot be an acceptable program of Christian education. Once I did not know, but now I do know, that a program of Christian learning which seeks only to develop abstract science in Christian perspective and not also to develop praxis-oriented science of service to Christian social action can be of only limited use in Christian education.

I'm sure I don't have to emphasize that acceptance of the point I have been making will have many educational consequences. We shall have to teach justice. But before I call your attention to a few of the educational consequences, I want to point to what I see as a second deficiency in the standard neo-Calvinist way of understanding our citizenship in the City of God. This deficiency really does seem to me primarily due to that habit, along the lines of the Romantics, of seeing our fundamental calling as consisting in giving form to nature as the expression of faith.

What gets lost in this way of looking at things is delight and

own scheme for education these deficiencies show up, for one thing, in the fact that he proposes conducting his religious depth-analysis exclusively on products of intellectual and literary culture. Though he did not deny that art and worship and social structure express the mind of a *civitas*, he himself never proposed conducting religious depth-



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INSIDE ICS

It's always a thrill for an author to see a book, fresh off the presses, with his or her own name on the cover. When that happens at ICS we can all share the excitement.

We've experienced that kind of joy **five times over** in the past few months. Hendrik Hart and Paul Marshall — both professors at ICS — authored books in their fields of philosophy and political theory. Henk's book, **Understanding Our World**, describes his development of a Christian theory of reality; it's a major contribution to Christian scholarship in this crucial area.

Paul's book, **Thine is the Kingdom**, talks about Christian perspective on political issues — it's a real hot-seller right now. Gerald Vandezande, who works with Citizens for Public Justice one floor below us, also wrote a book about politics, called **Christians in the Crisis**.

Bob Goudzwaard, a professor from The Netherlands and a frequent guest at ICS, wrote another popular book, titled **Idols of Our Times**. In his book Bob talks about the false gods (such as materialism and militarism) of secular culture.

Last, but certainly not least, comes the book written by two former ICS students — Richard Middleton and Brian Walsh. Their book, **The Transforming Vision**, is the result of a series of Christian perspective courses which they taught to student groups at university campuses in the Toronto area.

We have much to be thankful for in this sudden wealth of Christian books. And through them we have lots to share with you. They're all available through our office; just write or call us at the address below.

ICS

Institute for Christian Studies
229 College Street
Toronto, Ontario

Sanctity ve Quality

Infanticide — is it a private or public

Henry R. Boer, M.D.,
M.P.H.

Modern medicine has made fantastic advances in recent years. One area in which extraordinary improvements have been made is neonatal medicine. Not only in the U.S.A. and Canada but also in other countries we have seen a phenomenal reduction in newborn and infant mortality.

Many infants died or had permanent consequences from maternal disease before and during pregnancy, problem deliveries or prematurity. Intensive medical care and advances in surgical techniques are to a great extent responsible for these improvements. Additionally, in many universities and large medical centers, physicians and

surgeons are working together to perfect techniques for life-saving procedures on infants in utero, that is, surgery on babies before they are born.

Yet, in Bloomington, Indiana, New York City and scores of other places infants who could easily have been saved through modern day medicine are allowed to die. We are not talking about non-correctable conditions or infants who have problems which are incompatible with life. In one instance a child had Down's syndrome, certainly not a fatal disease. The infant needed a relatively simple surgical procedure. The parents and courts refused. Many couples wanted to adopt this child knowing not only that the infant could live but could have a meaningful life as well.

Many of these children can live longer if they receive proper

surgical care. Children with a meningomyelocele (sometimes called an open back) have the best prognosis with aggressive early surgical intervention and medical care.

The question is not that we cannot protect the threatened lives of these infants, but it is a question of, do we want to. We protect baby seals, eagles and many other animals. We protect our lawns — do not step on the grass, offenders will be prosecuted. Should we not much more protect all newborns entrusted to our care? Are infants with these handicaps non-human ... animals ... monsters?

States have a duty

The debate is not whether or not the government intrudes into private medical decisions. We expect the state to step in when parents refuse a blood

transfusion. We expect the government to protect children that are abused. Should we not also expect the government to act in cases of child starvation?

The principle and only legitimate object of government is the protection of its citizens. As a matter of fact, the United States Declaration of Independence recognizes the inalienable right to life, endowed to us by our Creator. This refers to all human life — a perfect newborn, a not-so-perfect newborn, or a newborn with a handicap, be it physical or mental. We cannot possibly tolerate a society in which one person is allowed to live and we purposely kill another by withholding life-saving procedures.

Ironically, all this goes on at a time when the rights and respectability of disabled persons are expanding significantly. We build ramps

Euthanasia report submitted to GKN

John Valk

A decision to terminate life in situations where recovery is no longer possible can be justified from a Christian perspective. This is the conclusion reached in "Euthanasie en Pastoraat," a report submitted to the Synod of the Gereformeerde Kerken of the Netherlands (GKN). The report concerns itself with the question of whether under certain circumstances Christians may allow life to come to an end, and whether such a decision can be biblically defended.

The report makes no distinction between passive and active euthanasia. The former involves the terminating of life through the discontinuation of life support systems. The latter involves terminating life by means of lethal drugs, injections, etc. Though it recognizes a vast difference between the two types, the report concerns itself only with the responsibility involved in accelerating the process of death.

Seven conclusions

In coming to its conclusions, the report dealt with the following considerations:

1. People have increasing and far-reaching control over many aspects of their lives. Couples determine, for the most part, whether or not they wish to have children and when. Choices are made regarding education and

occupation, marriage and divorce.

2. "Life" is more than a biological term. Discussions considering whether humans may have control over their lives are often negatively judged in many Christian circles. Life is considered to be a creation of God, and humans may not wilfully put an end to it. However, the report states that God is the One who grants life in a manner different than our mothers who also on a certain day grant us life. Nonetheless, our life is a gift of God. This is brought to expression in the belief that we are dependent on God for life. In spite of everything that happens, the believer affirms that life is a gift, and a task. It is also something to be thankful for.

situation, they cease to mark the parameters defining the possibility for human life (cf. Mk. 2:23-28).

5. This leads to the belief that the commandments, particularly the sixth commandment, do not concern themselves with an abstract notion of life. Instead, they are concerned with the protection of living persons. A deplorable and hopeless situation is not, according to the biblical promise, the meaning of life.

6. It is precisely from the gospel of the resurrection that death becomes relativized. Through it we become liberated from a convulsive idolization of life.

7. In light of the Bible, it is impossible in the natural course of things to view a disease process, for example, simply

statements on the subject of euthanasia.

While the Hervormde Synod leaves the way open at this point for passive euthanasia, it is more cautious in terms of active euthanasia. Nonetheless, it feels that the latter could be considered in a situation where a person, existing in a state between life and death, has no possible hope for recovery.

Such was similarly concluded by a Higher Court as well in The Netherlands. It recently acquitted a doctor who ended the life of a 95-year-old woman after months of suffering by administering three lethal injections. By its decision the court acknowledged the meaning of dying in a dignified manner for someone suffering intolerably, and that such could be seen as a justifiable ground for committing euthanasia.

That guidelines are desired for this rather sensitive issue can be seen. Doctors as well as others are seeking legal as well as moral clarification. Churches too must indicate their positions.

In order to allow time for reactions to surface among its membership, the Synod of the Gereformeerde Kerk has decided to wait two years before it makes an official pronouncement.

John Valk is a Ph.D. candidate at the University of Tübingen currently doing research in The Netherlands.

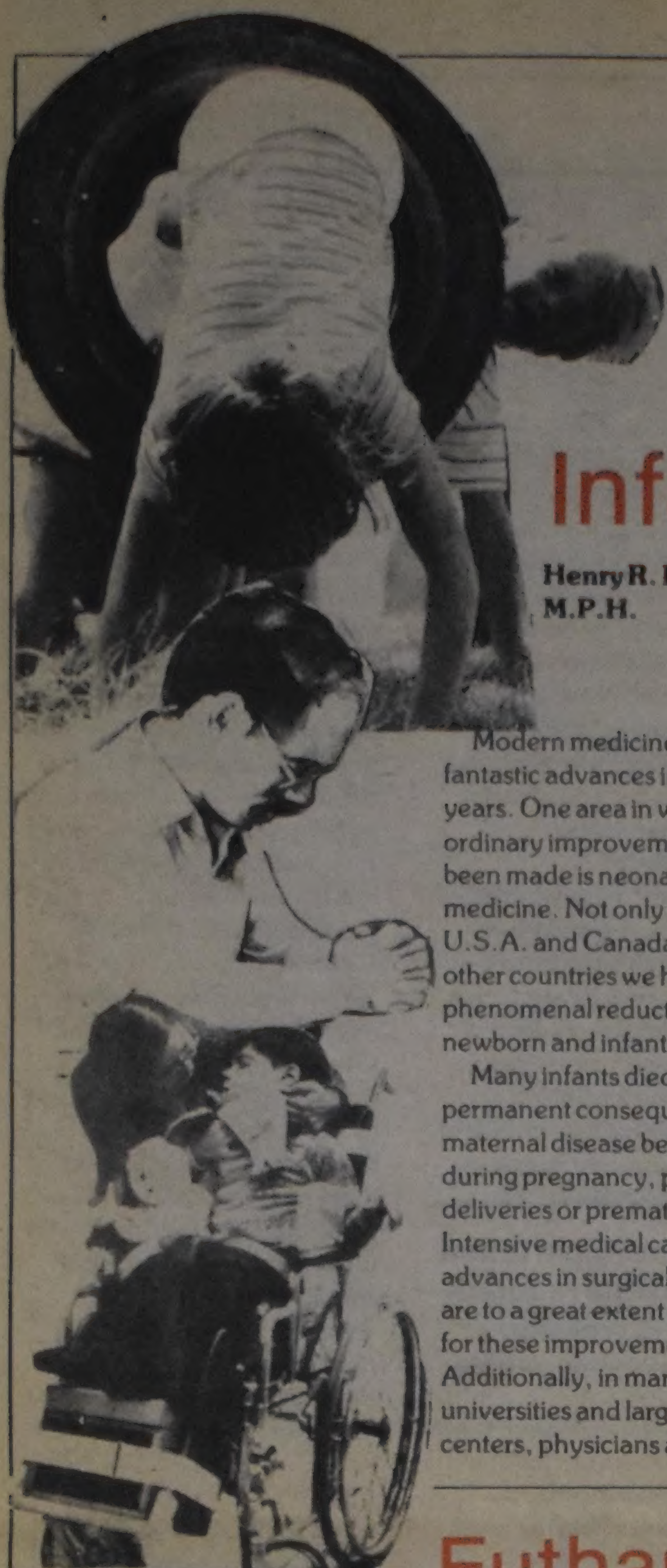
God is the One who grants life in a manner different than our mothers who also on a certain day grant us life.

3. A situation can arise when death is more preferable than life; a situation in which the confession that life is a gift sounds like an absurdity.
4. The commandment "Thou shalt not kill" is for humans, and not the other way around. The commandments mark the parameters in which human existence is possible. If they are used to maintain an inhuman

as the will of God.

Church and government agree

A number of representatives from the Hervormde Kerk were involved in the writing of this report. The Hervormde Synod, earlier in 1972, had been in agreement with a report which had stated that the Bible does not contain clear and concise



of life sus of life c issue?

and parking spaces for wheelchair users, we have Special Olympics for the handicapped. Furthermore, we pour millions of health care dollars into other illnesses. Between 1947 and 1980, homicide increased from 6.0 to 11.3 per 100,000 population, suicide was up from 11.5 to 12.7, and death from liver problems as a consequence of alcohol abuse up from 10.4 to 14.1. How much lower would the cost of "medical care" be if we had improved in these diseases to the same extent that we improved in neonatal medicine.

If we would reflect but just a moment on how marvelously complex we are made and then realize that this is all a result of conception, we must more than marvel at the ingenuity of our Creator. Not only does He supervise our formation before

birth, but He also promises to take care of us after birth. Christ promised us abundant life and this is not contingent on the presence or absence of handicaps.

Well, what then is the real problem?

Sanctity of life versus quality of life

The basic issue at stake is the struggle between two opposing ethical systems. On the one hand, we have the sanctity of life ethics, based on the Judeo-Christian teachings that human beings are made in the image of God. On the other hand, we have the quality of life ethics, which has its roots in secular humanism teachings, that all values are relative in that there are no objective absolute truths.

To those who accept that all human beings are human

beings, that is the sanctity of life view, all children are entitled to life-saving surgery, even if the child has Down's syndrome, even if the child may have to walk with braces, or will be confined to a wheelchair. Followers of the other view stated not too long ago in an issue of the official Journal of the American Academy of Pediatrics, "We can no longer base our ethics on the idea that human beings are a special form of creation, made in the image of God, singled out from all other animals and along possessing an immortal soul."

There are many things that we do not understand in this life. We do not understand why God gives us some "perfect" and some "not-so-perfect" newborns or why He chooses one parent for a "perfect" and another for a "not-so-perfect" child. I and countless others do

know, however, that He has His purpose and that He does not make mistakes. We may think so, but He knows better. We may want to reason and justify our deeds, but God looks at our motives. He states very clearly in His Word: "Rescue those who are unjustly sentenced to death, don't stand back and let the die. Don't try to disclaim responsibility by saying you did not know about it." This is our mandate — is it a private issue?

Dr. Brer is in private practice of Neonatal Medicine, that is, hospital care of newborn infants. He has written several scientific articles, but more important, testified on behalf of the newborn with handicaps. He is active in the Right to Life movement. He is married to the former Pauline Heenigan of Hamilton. They have three children and attend Westover Presbyterian Church in Greensboro, North Carolina.

The quality of life will be added to you

Bert Witvoet

The quality of life argument that often underlies the "pro-choice" position on abortion can at first glance look very appealing and perhaps even right. Who can be against the improvement of a person's life? Or, put differently, who can be in favour of changing a person's lot for the worse? Surely quality is superior to quantity. One person's happy life (the woman's) is better than two person's unhappy lives (the mother and child's).

But when we test the quality of life argument against the claims of the Christian gospel, we will find that it stands in stark opposition to it. Jesus indirectly addresses the matter when he tells his contemporaries to "seek first His kingdom and His righteousness, and all these things will be given you as well" (Matthew 6:33).

Now we must understand that many in Jesus' audience were firmly pro-choice. They felt that they should be able to decide for themselves what they can seek first. The quality of life was as important then as it is now. A person should be able to seek first food, drink and clothing, which is after all not asking very much when it comes to improving the quality of life.

One can almost hear them say: "Does a person not have the right to his own body, to feed and clothe it? Seek first someone else's kingdom and

someone else's righteousness? That's hardly pro-choice; that's not at all in favour of the quality of life position that we should maintain."

The concept of the quality of life has changed considerably during the last few centuries, at least in the western world. It can

range anywhere from freedom from physical pain and mental anguish to education and vacation. All of these may be threatened by a pregnancy.

Of course, the quality of one's life should not be unimportant to anyone, just like food, drink and clothing usually is not. But,

says Jesus, we may not place it first, ever!

Jesus says to future parents, seek first God's will for your life and the life of your unborn child, and all these things that make up the quality of your life will be added to you.

The tree

the tree is symbol for living
because of his branching body
a family tree
because of his fruitfulness
a tree of life
the tree is designed to reach for the sky

that's why his roots hook firmly deep into the earth
his finest veins pursuing vital waters
that's why his crown spreads wide awaiting light
becoming an image and imagining of ties
that bind a heaven to earth

the tree is symbol of our venturing
worlds of energy flow through
his waving branches
his arms uplifted harvest all the strength
he needs to bear abundances
each sprig is a hand is a fine-tuned
instrument
each leaf is a breathing mouth

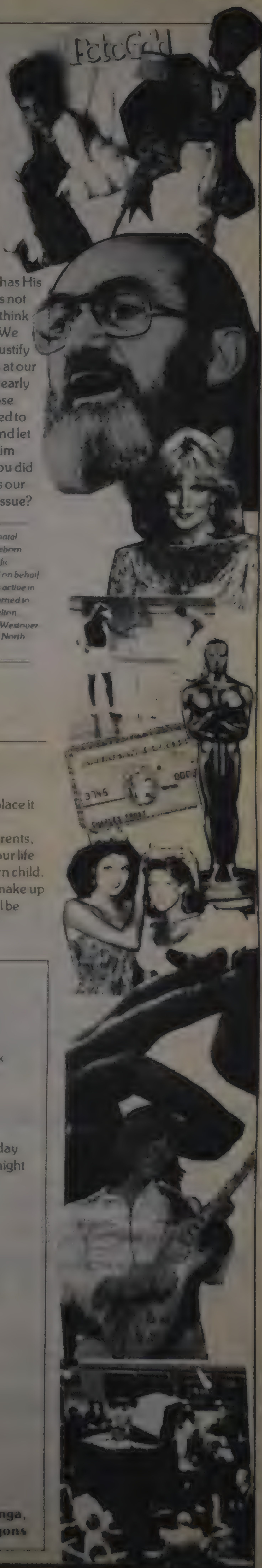
the tree is symbol of shelter and dwelling
for his hospitality does not draw
a biased line
the birds are well aware of it
and nestle in the foliage of his sundeck

the spider weaves a web there
and man finds shelter from the winds
and rains
and shadow for the heat of day

spirits blow where they will
and rest in the armpits of his trunk
he bends with many storms
and does not break

the tree is symbol
of living's various ways
of the daydreams of the day
of the nightwatch of the night
whoever fells the tree
senselessly
tells life
itself
it takes a man
unholy
without awe
an unbeliever
killer
for whom we ask
forgiveness
for they know not
what they have
undone

Frederick W. Tamminga,
(Bunk Among Dragons)



Story

The neighbours I resented

Evelyn Witter

It was in the spring when I turned 18 that the Moores bought the house next to ours. I resented them even before I met them because they had bought the house of my closest friend. They seemed to me to be responsible for her moving away.

After they moved in, neighbourhood talk encouraged my resentment. Several people remarked that the Moores must be "awfully tight — a miserly pair." People said that they couldn't understand why the Moores bought a simple little World War I vintage house when they could easily afford a luxurious home in a good neighbourhood, considering the big job Mr Moore held with the utility company. It became the unanimous neighbourhood opinion that they were too tightfisted to spend money on recreation or to entertain at home.

Besides, there was nothing especially appealing about the Moores that I could see. Unsmiling, unbending people they both seemed, quiet and self-sufficient, spending their free time reading or in do-it-yourself activities in their garage.

But my love-for-all-people widowed mother sought out Mrs. Moore just the same, asking her in for a hot drink or knocking on the Moores' back door with some special delicacy she had baked. I spent little time

thinking of them. I was mostly concerned with the two jobs I was holding in order to earn enough money to cover my college entrance fees for the fall term.

I was gathering up odds and ends and packing my suitcase just before train time on the day before college registration, when Mrs. Moore walked into my bedroom. She was carrying a bunch of clothes over her arm.

She said simply, "These are for you."

I quickly surmised that these were garments that Mrs. Moore had outgrown. She was about one size larger than I. Her clothes were extremely plain, but they were always beautifully designed and of top quality. They could be made to look younger with colourful belts and scarves. Anyway, I thought ruefully, my too-limited wardrobe made any wearable hand-me-downs acceptable.

"Thank you!" I said as sincerely as I could, and allowed her to fold the garments into my suitcase.

It wasn't until the next day when I was getting settled at the dormitory that I realized what a mistake I had made. The clothes from Mrs. Moore were new, the cleaning-instructions tags still dangling from them! They were not hand-me-downs; they were "what the college girl was wearing this season."

I couldn't comprehend the whys or how comes of Mrs. Moore's gift, but I sat down and wrote a grateful thank you note



just the same. And in the same mail I sent a letter to my mother with the startling news.

A few days later I received this letter from Mom that I'll not soon forget:

Dear One,

Not too long ago I would have been surprised about the new clothes from Mrs. Moore, even though in our visits together she was very interested in you, your plans, and your efforts to get a college education. She even said once that she would like to help such a worthy girl.

Last night I learned something about the Moores that will be interesting to you. Their pastor told me that eight months ago they lost their only child in an accident. Probably it's been their sadness that made them seem so stern to us.

Also he mentioned that the Moores never have lived up to their income because they use much of their money helping other people.

In Matthew 6: 1-3 it says, "Take heed that ye do not do your alms before men, to be seen of them: Otherwise ye have no reward of your Father which is in heaven."

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy

right hand doeth." I hope this will help you understand our Christian neighbours.

Love,

Mom

I read. I learned. I have never forgotten the lesson about making nasty judgments.

Evelyn Witter is an author living in Milan, Illinois.

Louis Praamsma

Jan 1, 1910 - Dec. 2, 1984 - eternity
"You shall run and not be weary"
(Isaiah 40:31).

How you have taught me all these years —
It seems that every violin
Bears some remark and so endears
The past to now — the now to what has been.
The Mozart "Ave Verum" blends
Into the laughter wrinkles round
Your eyes and mouth. Memory sends
A warmth of love — of love and music sound.
How you have shown me what to see,
It seems that every face
Resembles Christ to some degree;
With Rembrandt's brush — you painted love and grace.
The widowed and the lonely stand
Within the circle of your past;
You comforted and held their hand,
Giving them prayer — strong prayer to bind them fast.
How you have taught me how to sing,
Would nudge me as I rode with you,
Give praise to God in everything,
And I, I sang, — and laughed as children do.
How you have taught me how to read,
Kipling, and Lewis, Dickens, Paul;
But mostly Paul, I think, indeed,
You have a text each time I took a fall.
How I have loved you, Dad. The pain
That I must bury time and place,
Is lessened by your broken cane,
Your eagle's strength and God's unfailing grace.

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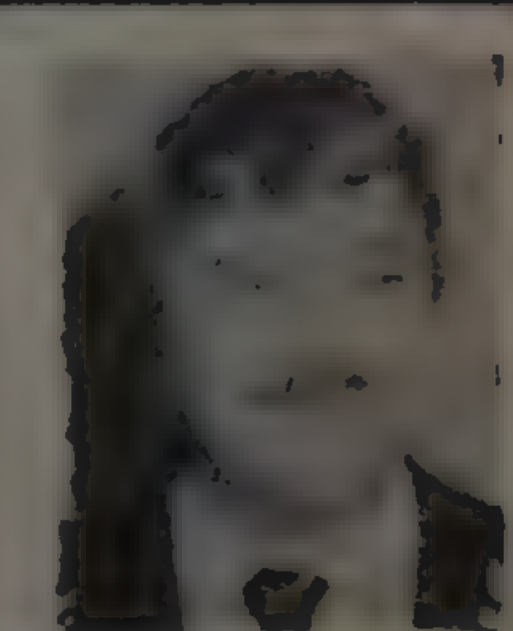
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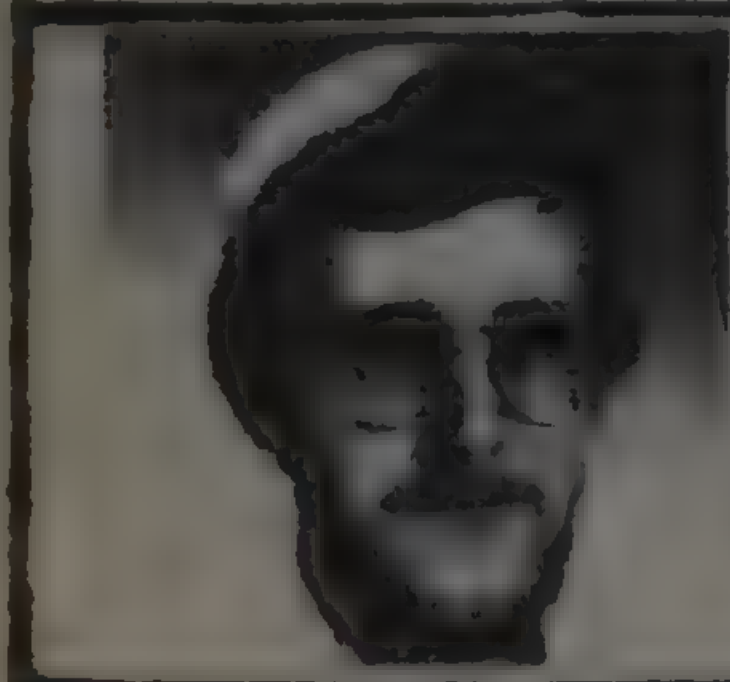


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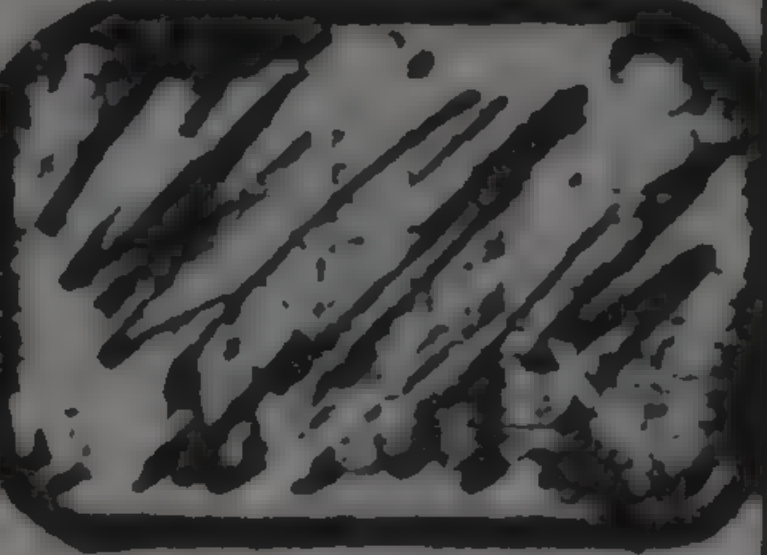
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Family



MEDIA

SCAN



Henry Knoop

A checklist for TV viewing

In conversations with parents over the past few months many have asked me about the proper amount of television viewing for their children. Believing with me that television does not have to be a curse to home and family life, what are some specific guidelines that can be followed in the home?

In response to their enquiry I usually share with them a checklist my wife and I have tried to follow over the years. Most of it has come from a helpful little book entitled *TV Friend or Foe?* by Dr. Paul Borgman (David C. Cook Publishing Co., 1979). In sharing the author's checklist with you here, I have adapted it slightly to apply to a Canadian audience and more recent TV programming.

Checklist for Preschoolers

Do's

- 1. One hour a day is good for an important aspect of the preschooler's brain development.
- 2. Neighbourhood shows like "Mr. Roger's Neighbourhood" or "Mr. Dress Up" can provide intellectual and emotional security, as well as basic moral concepts.
- 3. Clear reception of public or educational television networks (eg. TV Ontario) is necessary since commercial networks generally do not carry suitable programming for pre-schoolers.
- 4. Any viewing shared with parents or peers is more beneficial than individual viewing.
- 5. Plan daytime shows with as much care as you plan your preschooler's day.

Don'ts

- 1. No more than 7-10 hours of TV a week. (Establishing TV rules from the beginning is a near guarantee of good lifetime habits).
- 2. No story shows, not even cartoons.
- 3. No shows with commercials.
- 4. No more than half a child's viewing time in an average week should be solitary.
- 5. No evening shows (not even with parents or older siblings).

Checklist for early grade-schoolers

Do's

- 1. Under 10 hours of TV viewing a week can be good for intellectual, imaginative, and emotional/spiritual development. Balance this amount with assigned reading time.
- 2. Encourage information shows like "Wild Kingdom" or "Wild Animals," some cartoons, the more fanciful the better; some family shows like "World of Disney," "Littlest Hobo," "Fraggle Rock" or "The Beachcombers."
- 3. Once again, select programming on commercial-free educational networks, if

- possible.
- 4. Parental viewing is both important and interesting. A child's new ideas need to be shared.
- 5. Look over the *TV Guide* with your child and plan shows together.

Don'ts

- 1. No more than 10 hours a week.
- 2. No shows with longer story lines; no stories built around violence or sex; no TV movies.
- 3. Limited commercials (they still believe them until third or fourth grade). Take time to say no to commercial-induced requests, especially the "harmless" items.
- 4. No more than half of an average week's viewing time should be solitary.
- 5. No shows after family viewing time (8 p.m.).

Checklist for late grade-schoolers and adolescents

Do's

- 1. Once again, 10 hours a week maximum.
- 2. Adventure shows can be useful for imaginative and moral development and satisfy the child's desire for justice and triumphant virtue. For example, "The Fall Guy," "Scarecrow and Mrs. King."
- 3. Comedies and family shows can be useful for a child's emotional development. For example, "Bill Cosby Show," "Charles in Charge," "Family Ties."
- 4. Since children at this age are cynical about TV commercials, laugh with them, enjoy the cleverness of good commercials, and encourage their cynicism of commercial definitions of the good life.
- 5. Try to watch a favourite show with your child once or twice a week.
- 6. More than *TV Guide* is needed past 9 p.m. Read critical articles and reviews in newspapers and magazines to help in selection.

Don'ts

- 1. As the child grows older your TV influence wanes. Show your disapproval of certain shows early, particularly those with gratuitous or titillating sex and violence. For example, "Love Boat," "Three's A Crowd," "Dallas," and "Dynasty."
- 2. For the mature adolescent, adventure shows like "Hill Street Blues" are usually good, though some episodes may contain objectionable elements.
- 3. Don't let your child view everything without you — even if it is good programming.
- 4. The older adolescent will begin to resist the shutoff time. Some shows or movies during late hours may need your strong disapproval.

Henry Knoop is a teacher of Communications at the Durham Christian High School in Bowmanville, Ont.

Cinema Summaries

Marian Van Til

The Cotton Club

Rated Restricted

Stars Richard Gere, Gregory Hines, Diane Lane, Lonette McKee, Bob Hoskins, James Remar

Directed by Francis Coppola

The Cotton Club attempts to bring to life the era of jazz, dance, gangsters and Prohibition in 1920's New York. It intersperses its fictional characters with recreations of historical ones (Duke Ellington, Charlie Chaplin, Gloria Swanson, sundry gangsters) at Harlem's famed Cotton Club.

There is lively music, phenomenal tap dancing, infectious, but at times ludicrous (and suggestive) production numbers. But the film seems far more concerned that we see the (superficial) lives of its gangsters than the (probably more complicated) lives of its musicians and dancers.

Dixie Dwyer (Gere) is a white cornet player who kowtows to "Dutch" Schulz, (Remar) the mob man who controls the Cotton Club. Sandman Williams (Hines) is a black dancer trying to make good in a white world. Vera Cicero (Lane) is scrambling for success when sidetracked by Schulz and Dwyer.

The characters never come to mean anything to the viewer. Their lives seem petty and amoral, if not immoral. Disconcertingly, the most likeable character — the one with the most integrity and humour — is the film's one major league gangster (Hoskins).

The film is morally ambivalent nor does its music save it from mediocrity.

Offensive language.

Not recommended

Dune

Rated Parental Guidance

Stars Kyle MacLachlan, Max von Sydow, Paul Smith, Sting

Directed by David Lynch, from the novels by Frank Herbert

For those who have read Frank Herbert's *Dune* trilogy, the film version of *Dune* will likely be disappointing. If you haven't read Herbert's books, the film requires patience, good ears, and an acutely inquisitive nature if you want to understand who's doing what to whom, and why. Whether you'll care is another matter.

In a nutshell, Paul Atreides is a messiah figure who wrests the control of melange production (a spice with essential and amazing properties) and thus a whole planet — yes, the universe itself — from demonic forces.

Herbert's books are concerned with the very real antithesis of good and evil in the cosmos, and the necessity of salvation. Lynch downplays the spiritual nature of this struggle and the character's motivations. He obviously thinks that kind of reflection is too heavy for today's (fairly young) mass audience. He is willing to challenge viewer's memories with a convoluted plot, but not their values.

The aura this film creates is intriguing: an unusual mixture of ancient, burnished mustiness and electronic miracles.

The bad guys are vividly portrayed as gross, earthy, and diabolical.

Some frightening scenes

Recommended only to those who have read Herbert's trilogy or who have extraordinary interest in and understanding of space fantasy.

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Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly
Thomas Henry Huxley



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Polar bears



Can you imagine a frozen land where snow and ice stretch as far as the eye can see? Winter lasts for most of the year there and the temperature rarely climbs above zero for months at a time. This land, at the top of the world, is called the Arctic. This is the land of the Polar Bear.

The polar bear is often called the "Arctic's white giant" and it's no wonder! Adult males weigh in from 360 to 450 kilograms -- that's nearly half a tonne! They stand 2-3 metres tall, nearly as high as your livingroom ceiling. One powerful blow from its paw can easily kill a seal. It's hard to believe that such a large animal is born as a helpless cub, no larger than a guinea pig.



The polar bear's yellowy-white fur hides him against the snow and ice as he hunts. His padded furry paws keep him warm and prevent him from slipping on the ice as he sneaks up on his prey. Partly webbed front paws help make the polar bear an excellent swimmer.

Seals are the polar bear's favourite food. In the winter, a polar bear waits at a hole in the ice until a seal comes up for a gulp of air. Then with a mighty

swipe, the bear kills the seal and feasts on its blubber. He usually leaves the rest of the seal for the Arctic foxes. In the summer, the bears eat berries, grasses and the occasional small animal.

Polar bears like to live alone. You are likely to see them together only during the breeding season and when a large whale or seal, fit to feed several bears, has been killed.

Isn't the polar bear well suited to his Arctic home?



Hey kids,

Are you interested in forming a STAMP CLUB? All kids interested in stamps, here is your opportunity. Send information about yourself to either of the following addresses:

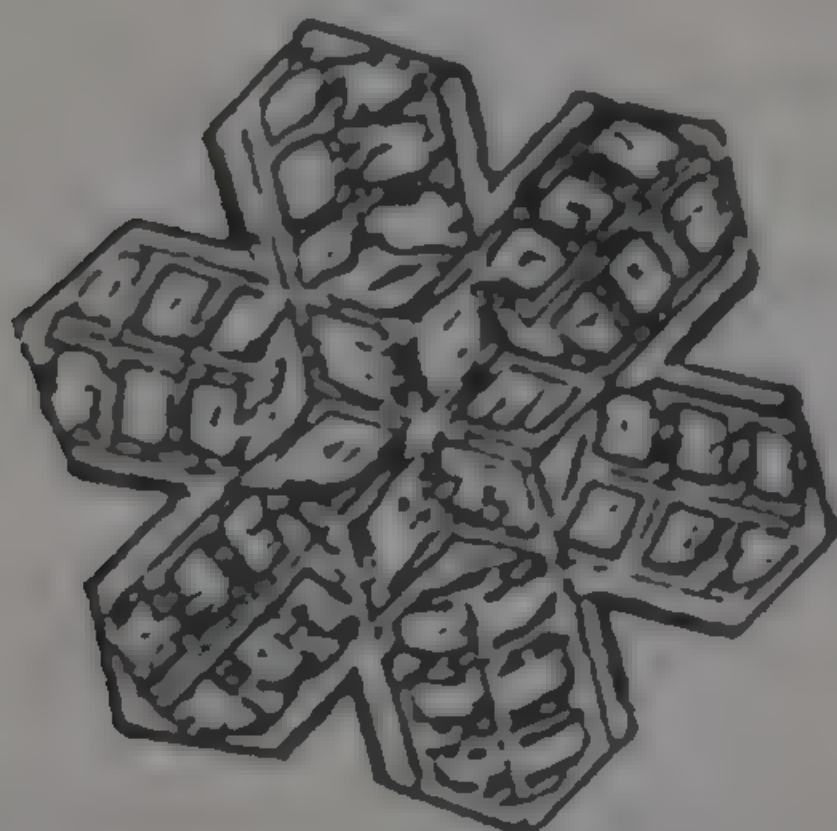
Jennifer DeGroot, age 11,
1480 Brigden Rd., R.R. 1,
Sarnia, Ontario N7T 7H2
Jeremy VanderWeele, age
10, 118 Boston SE, Orange
City, **Iowa** 51041

Enjoy these cold, snowy haiku poems. They were written by some young poets living in Thunder Bay, Ontario.

Lovely snow

The flakes come down in
a soft pillow on the ground
then will come the slush

by Patricia Grootenboer



The coverer

Snow is a blanket,
Soft and flaky covering
All the frozen ground.

by Christopher Fluit

Snow

In fluffy white shapes
They lie on the ground before
The wild sun comes out.

by Dorothy Wassenaar

Change MARK and SONG into new words one letter at a time.

M A R K

— — — — — opposite of light
— — — — — a place to play
— — — — — a piece of something
— — — — — a place where boats dock

P O S T

S A L T

— — — — — mud found at the mouth of a river
— — — — — fine soft thread
— — — — — white liquid
— — — — — small furry animal

W I N K

Solution

1. Dark, Park, Part, Port 2. Silk, Milk, Mink

Another brother

Jannie was a bright little six-year-old girl. She had a baby brother who would cry at night and sometimes cry during the day time. Jannie did not like that. She could not play house with her dolls when the baby was crying because dolls don't talk when babies cry. She sometimes woke up in the middle of the night because the baby was crying.

"Cry, cry, cry," she said to her baby brother. "That's all you can do." She stood on tiptoe near the baby's crib. Maybe I can make the baby laugh, she thought.

"Laugh, baby," she said. "Look, I'm a clown." And she pulled a funny face. But the baby kept on crying.

Then Jannie started to sing a song, hoping that the baby would like the song and stop crying. But the baby kept on crying.

Then Jannie started to rock the crib a little, while she was singing. No use. The baby kept on crying.

Finally, Jannie gently picked up the baby and brought it to her mother, who was reading a book in the next room.

"The baby is crying," said Jannie. "I can't get him to stop."

"I know," said the mother. "This baby cries a lot. There is nothing we can do. Maybe after a few months it will get better."

"How long is a month?" asked Jannie, while she rocked the crying baby in her arms.

"Thirty sleeps," said her mother.

"Oh," said Jannie. "Is that long?"

"Yes, quite long," sighed the mother.

"I want another brother," said Jannie.

"This one cries too much."

"Oh, don't say that," said the mother.

"This one is a real nice baby. You will like him when he stops crying."

Then Jannie walked over to her father who was reading the paper. "I want another brother," she said, while her baby brother had quieted down a little in her arms.

Her father looked at her and smiled. "One little brother is exactly like another," he said. "Every little brother misbehaves a bit. Why don't you put your little brother back in his crib."

Jannie did what her father asked. She put her baby brother back in his crib. "There," she said. "Go ahead and cry. All little brothers are the same."

But the little baby brother did not cry. He looked at Jannie and smiled. And Jannie smiled back.

Then Jannie pulled a real funny face and the baby brother laughed. Then



Jannie started to sing a song and she rocked the crib back and forth. And the little baby brother smiled and fell asleep.

Jannie quietly left his room and tiptoed to her mother and father. "The baby is sleeping now," she said. "He looks cute when he laughs."

"I told you you would like this baby when he stopped crying," said her mother.

"Do you still want another brother?" asked her father. "Yes," said Jannie. "It would be nice to have another like this little brother."

Bert Witvoet

Classifieds

Classified Rates	Marriages	Obituaries	Obituaries	Real Estate	
<p>Births \$22.00</p> <p>Marriages & Engagements . . . \$25.00</p> <p>Anniversaries \$30.00</p> <p>Obituaries \$30.00</p> <p>Notes of thanks \$21.00</p> <p>Birthdays \$20.00</p> <p>All other one column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra.</p> <p>Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.</p> <p>Tear sheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311</p>	<p>TEMPELMAN-VEURINK: Together we walk life's path to what God has prepared for us. DIANE ELIZABETH daughter of Mr. and Mrs. Hank Tempelman and HENDRIK JAN (Hans), son of Mr. and Mrs. Hendrik Jan Veurink. They will be asking God's blessing upon their marriage, the Lord willing, on Friday, January 25, 1985 at 2:00 p.m. in the 1st Chr. Ref. Church of Thunder Bay. Rev. A.C. Leegwater officiating. We ask your presence in thought and prayer.</p> <p>Future address: R.R.#3, Thunder Bay, ON P7C 4V2</p>	<p>On January 3, 1985, the Lord called home our dear wife, mother, and grandmother,</p> <p>TOLLYSTREUTKER (nee De Graaf)</p> <p>at the age of 55. We, her family, loved her very much and 'though she has now found peace and joy like none on earth, we mourn our loss.</p> <p>She was the wife of John Streutker for 30 years.</p> <p>Mother of:</p> <p>Grace & John Moesker; Jason, Derek, Tanya, Kristen — Woodstock</p> <p>Dorothy & Alfred Geerlinks; Melanie, Janine, Gregory — Woodstock</p> <p>Rita & Gerald Klein-Geltink; Brian, Mark, Kevin — Cambridge</p> <p>Clarence & Sandra Streutker — Cambridge</p> <p>Richard — at home</p> <p>Andrew — at home</p> <p>The funeral was held on January 5, 1985 in the Maranatha Chr. Ref. Church of Woodstock, Ont.</p> <p>"God is our refuge and our strength, a very present help in trouble" (Psalm 46:1).</p> <p>Home address: R.R.#8, Woodstock, ON N4S 7W3</p> <p>For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.</p> <p>On January 3 our Lord took unto Himself into glory our dear sister-in-law and aunt,</p> <p>TOLLYSTREUTKER (nee De Graaf)</p> <p>Dearly loved wife of John Streutker and dear mother to the children. Our earnest prayer is, that our Lord will comfort and give strength to our brother and his family in this sorrow, with the words of Rom. 8:38,39.</p> <p>Hennie Stevens</p> <p>Annie & Frank Balkema</p> <p>Arend & Henny Streutker</p> <p>nieces and nephews</p>	<p>On Thursday, January 3, 1985 It pleased the Lord to call home, at His appointed time, our beloved sister, sister-in-law and aunt,</p> <p>TOLLYSTREUTKER (nee De Graaf)</p> <p>at the age of 55.</p> <p>Dear wife of John Streutker.</p> <p>Dear sister of:</p> <p>Anna & Anne Laanstra — Strathroy</p> <p>Louw & Elly De Graaf — Wommels, Holland</p> <p>Jouke & Anna De Graaf — Fruitland</p> <p>Sjoukje & Bill Bylsma — Strathroy</p> <p>Geale & Klaske De Graaf — Beamsville</p> <p>Corrie De Graaf (Wiebe deceased 1974) — Woodstock, Ont.</p> <p>nieces and nephews</p> <p>May the Lord comfort our brother-in-law and his children.</p> <p>On December 24, 1984, the Lord took unto Himself at the age of 73, our dearly loved husband, father, father-in-law and grandpa,</p> <p>NICK (Klaas) HOEKSTRA</p> <p>Survived by his wife Ybeltje Hoekstra (nee Miedema)</p> <p>His children:</p> <p>Ann & Andy Renema — Duncan, BC</p> <p>Andy Hoekstra — Richmond, BC</p> <p>Art & Hilda Hoekstra — Ladner, BC</p> <p>Rein & Francine Hoekstra — Richmond, BC</p> <p>Nick & Sue Hoekstra — Powell River, BC</p> <p>Grace & Bill Stillwell — Vancouver, BC</p> <p>and 14 grandchildren.</p> <p>Also survived by one brother in Holland Michigan, four brothers and four sisters in The Netherlands.</p> <p>Predeceased by one brother and one granddaughter.</p> <p>The funeral service was held at the Chr. Ref. Church of Richmond, BC on Thursday, December 27, 1984. Rev. G. Corvers officiated. Interment at the Valley View Memorial Gardens, Surrey, BC.</p> <p>Home address: 5271 Francis Rd., Richmond, BC V7C 1K2</p>	<p>Maryborough Township: 50 acre farm with bank barn 40' x 60'; 9 farrowing crates, 5 farrowing pens, 4 finishing pens and weaner room for 70 pigs. Implement shed. Steel grain bin. 6 room, 3 bedroom, 1½ storey brick home in good condition. 22 acres systematically tile drained land, the balance drained where necessary. '84 crop included 10 acres of soya beans. Asking \$108,000.</p> <p>Ideal family operation: 199 acres with feed lot and commercial feed, seed and chemical dealership. Buildings for 500 head of beef, with bunker silo #1-36' x 72' with roof, #2 - 44' x 132' for corn. Implement shed 44' x 72'. Warehouse 44' x 64'. Insulated chemical building 40' x 32', 25 ton scales. Vendor has contract with major feed company which includes dealer support, advertising, sales calls and servicing customers. Daffin mobile feed truck, stake delivery truck and blower truck with aluminum body. Books of account open to interested parties.</p> <p>Campbell-Johnson Realty Inc. Moorefield, Ont. 519-638-3039</p> <p>Marge Cummings Real Estate Ltd. Mount Forest 519-323-3020</p> <p>Layer farm: located close to Elmira. About 18,000 production quota. Three bedroom bungalow, four modern layer barns, liquid manure storage. Financing to qualified buyer. Asking \$1,050,000.</p> <p>Poultry farm close to Kitchener. 27,000 Broiler and Roaster quota. 350,000 lbs. Turkey broiler quota. Lovely home. Modern colour-keyed barns, fully automatic. Electric and propane heating. Standby power, 100,000 watt generator. 85 acres. Asking \$1,150,000.</p> <p>On-going dairy farm: South of Ingersoll. Lovely 9 room frame home, fully modernized. Steel clad dairy barn, 34 tie-ups, comfort stalls, stable cleaner, concrete silos plus feed room, 135 acres, 120 workable, good bush, cows, quota, feed, machinery, generator, included. \$500,000.00.</p> <p>Call Bernie or Marge day or evening (519) 323-3020</p> <p>Deli and gift store, close to Hamilton. Partly Dutch merchandise, business only. Call for information.</p> <p>Effort Trust Realty Office: 528-8956 Res. 522-6462</p>	
Births	Anniversaries	Obituaries	For Sale		
<p>HARTEMINK: "Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:1,2).</p> <p>On December 24, 1984, we, Eric and Evelina, received one of these benefits, a healthy daughter, KAREN ELENA. She is the sixth grandchild for Mr. and Mrs. George Hooghiem and Mr. and Mrs. Dick Hartemink, the sixth great-grandchild for Mr. Alle Helder, and the eighth great-grandchild for Mr. and Mrs. Andrew Hooghiem.</p> <p>Home address: R.R.#1, Belmont, ON N0L 1B0</p> <p>HELDER: We, Rob and Tammy thank the Lord, the giver of life, for the birth of our first child, CASSANDRA NICOLE, born November 15, 1984, at 6:08 p.m., weighing 6 lbs. 6 oz. First grandchild for Mr. and Mrs. Jerry DeGraaf, and 23rd grandchild for Mr. and Mrs. Edgar Helder.</p>	<p>Medicine Hat Rocky Mtn. House 1960 1985</p> <p>March 4</p> <p>With joy and thankfulness to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,</p> <p>JOHN and JEAN BROUWER (nee Aasman)</p> <p>Congratulations Mom and Dad! We pray that God will continue His blessings in the years to come. With love from your children:</p> <p>Debbie & Larry St. Onge — Rocky Mtn. House</p> <p>Brenda & Robert Boodt — Red Deer</p> <p>Cathleen</p> <p>Ken</p> <p>Reuben</p> <p>— all at home</p>	<p>Obituaries</p> <p>We, as family and relatives lovingly remember our dear brother-in-law, uncle,</p> <p>EISE ODOLPHY</p> <p>who fought the good fight of faith and finished his race on November 20, 1984.</p> <p>He needed the rest, so He drew him aside</p> <p>into His shadows where he could abide.</p> <p>Away from the bustle of worldly things to heights never dreamed of; his spirit took wings,</p> <p>He needed the rest, no prison his bed,</p> <p>But a beautiful valley of blessing instead</p> <p>A place to grow richer in Jesus to hide</p> <p>He needed the rest so He drew him aside.</p> <p>(Job 1:21).</p> <p>Assen, Holland: Fam. H. Korte</p> <p>Bedum, Holland: Fam. A. Van Wyk-Huizinga</p> <p>G.J. Van Wyk</p> <p>De Meern, Holland: W. Huizinga-Myderwyk</p> <p>Petroria, South Africa: G. Huizinga</p> <p>A. VanderWal-Huizinga</p> <p>Bedum, Holland: E. Wiessies-Huizinga</p> <p>P. Wiessies</p> <p>Sarnia, Ontario: Sjouert & Riek Huizinga-DeVries</p> <p>Wyoming, Ontario: Hank & Hilda Van Wyk</p> <p>Clinton, Ontario: Sjouert & Marion Van Wyk</p> <p>and nieces and nephews.</p> <p>On December 27, 1984, our heavenly Father suddenly called home our beloved brother-in-law and uncle,</p> <p>HENRY KNAPPER</p> <p>May the Lord comfort our sister and the family.</p> <p>He will be lovingly remembered by:</p> <p>Jerry & Tena De Groot and fam. — Cottam, Ont.</p>	<p>For Sale</p> <p>For sale in Oxford County</p> <p>Farrow to finish hog farm with 100 acres excellent land and good buildings, silos and manure system. Can be bought with machinery. Buildings could be converted to veal or mushroom farming. Has good house with covered pool. Financing with easy terms available. Please write Box #4848, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>		
Marriages	Obituaries	Personal			
<p>JANSSEN-POTT: Mr. and Mrs. Gilbert Janssen of Chesley, Ont. and Mr. and Mrs. Andrew Pott of Laurel, Ont. are happy to announce the forthcoming marriage of their children, BRENDA and ARNOLD. The ceremony will take place, D.V., on Friday, January 25, 1985 at 5:00 p.m. in the Chr. Ref. Church, Orangeville, Ont. Rev. F. Heslinga officiating.</p> <p>Future address: R.R.#1, Laurel, Ont.</p> <p>JOCHEMS-OTTER: With much joy and gratitude to God, we wish to announce the marriage of our mother, JO OTTER (nee Maas) and PIETER JOCHEMS. The ceremony took place on Saturday, November 24, 1984 at the Standard Church, Belleville, Ont. Rev. Jake Kuipers of Brampton officiated. (Deut. 33:27A).</p> <p>Best wishes from:</p> <p>John & Judy Otter — Cannington, Ont.</p> <p>Gary & Laurie Otter — Richmond Hill, Ont.</p> <p>Margaret Otter — Brampton, Ont.</p> <p>Matthew Otter — Bloomfield, Ont.</p> <p>Lies & Marcel Meyer — Wellington, Ont.</p> <p>Jannie & Henk De Jong — Bowmanville, Ont.</p> <p>Ineke & Lorne Durant — Prescott, Ont.</p> <p>and all the grandchildren.</p> <p>Home address: R.R. #1, Bloomfield, ON K0K 1G0</p> <p>Please note new Classified Rates</p> <p>On January 1, 1985, the rates for Classified Ads were increased. We urge our readers to take note of this when sending in their announcements. Please enclose payment in the appropriate amount, as indicated in the box on the top of this page.</p> <p>Stan De Jong Manager</p>	<p>Obituaries</p> <p>We, as family and relatives lovingly remember our dear brother-in-law, uncle,</p> <p>EISE ODOLPHY</p> <p>who fought the good fight of faith and finished his race on November 20, 1984.</p> <p>He needed the rest, so He drew him aside</p> <p>into His shadows where he could abide.</p> <p>Away from the bustle of worldly things to heights never dreamed of; his spirit took wings,</p> <p>He needed the rest, no prison his bed,</p> <p>But a beautiful valley of blessing instead</p> <p>A place to grow richer in Jesus to hide</p> <p>He needed the rest so He drew him aside.</p> <p>(Job 1:21).</p> <p>Assen, Holland: Fam. H. Korte</p> <p>Bedum, Holland: Fam. A. Van Wyk-Huizinga</p> <p>G.J. Van Wyk</p> <p>De Meern, Holland: W. Huizinga-Myderwyk</p> <p>Petroria, South Africa: G. Huizinga</p> <p>A. VanderWal-Huizinga</p> <p>Bedum, Holland: E. Wiessies-Huizinga</p> <p>P. Wiessies</p> <p>Sarnia, Ontario: Sjouert & Riek Huizinga-DeVries</p> <p>Wyoming, Ontario: Hank & Hilda Van Wyk</p> <p>Clinton, Ontario: Sjouert & Marion Van Wyk</p> <p>and nieces and nephews.</p> <p>On December 27, 1984, our heavenly Father suddenly called home our beloved brother-in-law and uncle,</p> <p>HENRY KNAPPER</p> <p>May the Lord comfort our sister and the family.</p> <p>He will be lovingly remembered by:</p> <p>Jerry & Tena De Groot and fam. — Cottam, Ont.</p>	<p>Personal</p> <p>Single Men and Women</p> <p>If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7R 3S9. Please enclose \$2.00 for a complete information package explaining our services.</p> <p>Established 1967.</p> <p>Gentleman of Dutch background, age 42 seeks female companion, age 30-42 for lasting relationship, preferably of Christian background, with re-marriage intent, please submit photo to Box #4847, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Recently widowed Dutch lady, 71 years old, is looking for a cheerful lady companion. Room and board available. Please reply to P.O. Box 1057, Manton, AB T0L 1R0</p>	<p>For Sale</p> <p>For sale in Oxford County</p> <p>Farrow to finish hog farm with 100 acres excellent land and good buildings, silos and manure system. Can be bought with machinery. Buildings could be converted to veal or mushroom farming. Has good house with covered pool. Financing with easy terms available. Please write Box #4848, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>		
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Classifieds

Employ Wanted	Help Wanted	Help Wanted	Help Wanted	Help Wanted
<p>Male, 63, married, seeking employment. Sales experience and marketing on a national level. Speaks and writes both Dutch and English. Willing to travel. Write box #4846, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Conscientious 28 year-old, single young man looking for permanent employment on a dairy farm, available February 1, 1985, contact 705-325-7375 for further information. Warminster L0K 2G0</p>	<p>CALVIN COLLEGE</p> <p>a Christian Liberal Arts College in the Reformed tradition, is seeking candidates for faculty positions in mathematics and computer science. These positions involve both teaching and research from a Reformed, Christian perspective. Persons with appropriate professional background are invited to send a resume by March 15, 1985 to:</p> <p>Carl J. Sinke, Chairman, Dept. of Math and Comp. Sci. Calvin College, Grand Rapids, MI 49506 (616) 957-6352</p>		<p>Driver salesperson required for a wholesale florist, full-time position. If interested call (416) 892-2539</p> <p>Niagara Peninsula Wholesale Florist looking for salesman in office. Experience preferred. Please send resume to Box #4849, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Looking for an energetic young man. Must have interest in working with bees. Full-time position. Please write with reference(s) to Greidanus Honey Farm, Box 1956, Brooks, AB T0J 0J0; phone (403) 362-2051.</p>
Wanted	Teachers		Teachers	
<p>WANTED</p> <p>Christian lady companion, to live in and share a 3 bdrm. home with young lady in East Hamilton. Free in exchange for: shared light housekeeping, preparation of meals and driving.</p> <p>If not employed, the remuneration will be negotiated.</p> <p>Contact: Mr. and Mrs. T.M. Wilson 702-8 Woodman Dr. S. Hamilton, ON L8K 4C9</p>	<p>CRWRC urgently needs French-speaking staff in drought-stricken Mali</p> <p>Responsibilities: Coordinate food aid with local church groups. Lay groundwork for long-term work in conjunction with CRWM.</p> <p>Qualifications:</p> <ul style="list-style-type: none"> — Christian commitment — fluency in French — college degree in agriculture, nursing, management, or community development — cross cultural experience (preferred) <p>If you're qualified and are able to work with people, groups, and organizations, call CRWRC immediately for an application or send resume to:</p> <p>CRWRC Attn: Andy Ryskamp 2850 Kalamazoo Avenue, S.E. Grand Rapids, MI 49560 (616) 246-0737</p> <p>Deadline for applications: January 28, 1985.</p>		<p>FRUITLAND JOHN KNOX MEMORIAL CHRISTIAN SCHOOL</p> <p>invites applications for the position of</p> <p>PRINCIPAL</p> <p>for the 85/86 school year.</p> <p>Please address your letter of application with resume to:</p> <p>Mr. Wm. Beck, 6 Sunrise Cres., Grimsby, ON L3M 4L2; Tel: (416) 945-9349</p>	

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"

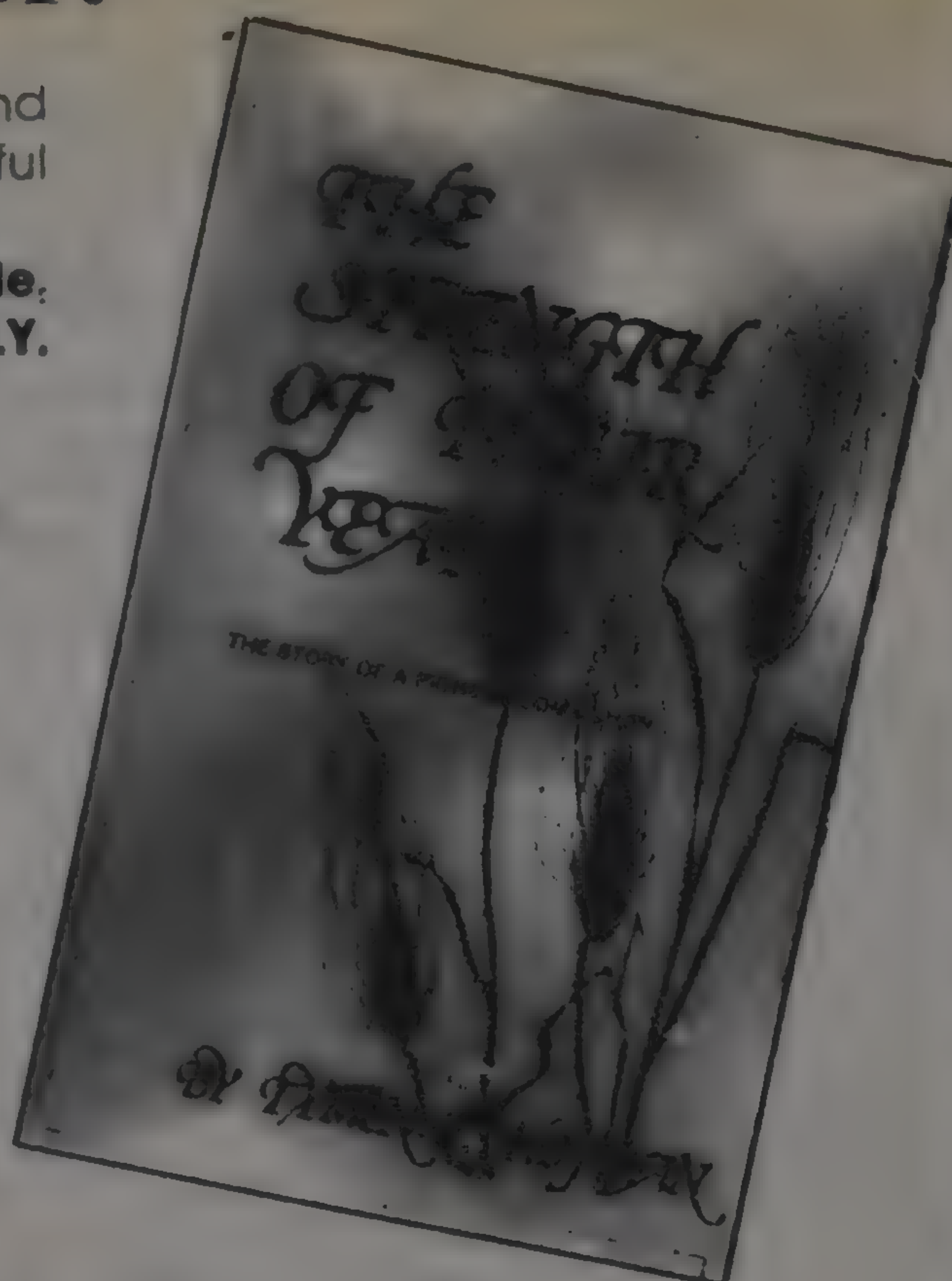
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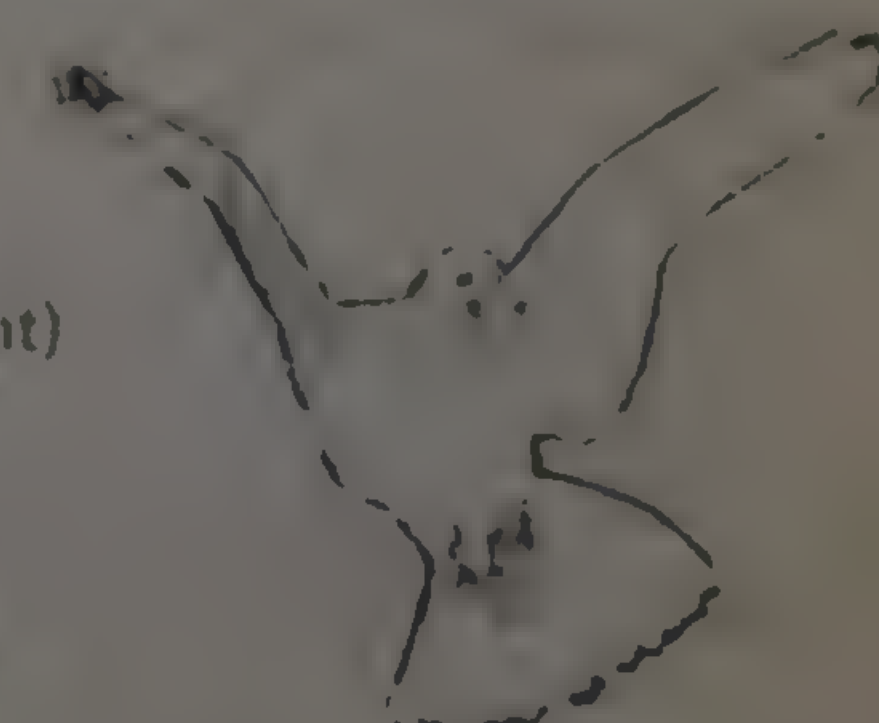
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Events

CALENDAR
of events

Jan. 17

Noon Hour Organ Recital by Mr. Chris Teeuwssen in St. Pauls Anglican Church, **Toronto**, (corner of Bloor & Jarvis) at 12:00 noon.

Jan. 22

Meeting of Interest to young and old, male and female. Structure and Direction in the Feminist Movement (Against Polarization in the CRC). Discussion to follow. Dr. Al Wolters; Associate Professor of Religion and Theology and Classical Languages at Redeemer College; 8:00 p.m., **Strathroy** East CRC.

Jan. 25-27

Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331. and Dr. Albert Vandermeij. For info phone (519) 885-6105 or (416) 459-3334.

Jan. 28- Feb. 9

CSS's Harry Houtman in British Columbia

Mar. 18-30

CSS's Harry Houtman in Alberta.

Feb. 18 & 19

First Annual Convention R.C.B.P.A. at the Hamilton Holiday Inn, **Hamilton**. For information contact (416) 549-8024.

Mar. 1

Hamilton Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. Harold De Haan and Mr. Chris Teeuwssen at the organ. Central Presbyterian Church 8 p.m.

Mar. 2

Chatham Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. John Postma and Mr. Chris Teeuwssen at the organ. Park Street United Church 7:30 p.m.

Mar. 1, 2

Hamilton & Chatham Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Textbooks." Times and locations to be announced.

May 16-29

Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermeij. See ad for further details.

Mar. 17-28

Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.

Mar. 18-29

Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Sesquicentennial reminiscences of Appingedam church requested

On September 13, 1835, the Gereformeerde Kerk in Appingedam, Groningen, The Netherlands, was begun through the stimulation of the Reverends Hendrik de Kock of Ulrum and Hendrik Pieter Scholte. With members of various Gereformeerde Kerken, these men immigrated to Pella, Iowa.

The congregation of Appingedam hopes to celebrate its 150th anniversary in September, 1985. Any immigrant or former member of that church is invited to send special memories and/or photos so that they may be placed in an historical booklet which is being compiled.

Send materials, including questions you may have to:

Mr. J.A.Blaak,
Terplaan 15
Appingedam 990 2PR
The Netherlands

Post-Advent

The wreath's been taken off the door, the house is as it was before, and multitudes now are bereft. There's nothing left! The One, the feast was all about ... had been shut out.

The light has vanished in the sky, the angels have gone back on high, and hosts of people, hearts still bare, with empty hands are standing there.

Didy Prinzen

Zion, Founded on the Mountains

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ON
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For more information write:
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Calgary, Alberta T3B 1C3
Phone: (403) 286-3195

Canadian Reformed World Relief Fund active in Korea

Our health Care Unit in Busan, Korea continues to work effectively, so much so that the work done there is noticed appreciatively by others. Dr. B. Haan, our contact person in the U.S., recently met with Dr. Park, the director of the Gospel Hospital and our Health Care Unit in Busan. He writes:

Dr. Park asked me to let you know that the Primary Care Centre has earned its reputation from the community. Recognizing its service, KIMHAE Airport Authority (Busan) offered to allow Dr. Park to open an Emergency Health Service Centre in the Airport building at Government expense. Years of hardship and service have earned this kind of recognition and Dr. Park thanks you for your support in what you have done for so many years.

Bulletin of the Toronto, Ont. Canadian Reformed Church

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 25	Tues. Jan. 22	Thurs. Jan. 17-8:30a.m.	Wed. Jan. 16-8:30a.m.
Fri. Feb. 1	Tues. Jan. 29	Thurs. Jan. 24-8:30a.m.	Wed. Jan. 23-8:30a.m.
Fri. Feb. 8	Tues. Jan. 29	Thurs. Jan. 31-8:30a.m.	Wed. Jan. 30-8:30a.m.

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5

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12

6

Black to move and stop White's threat

Comments

1. The Game Position shows White with threat: 1. Bxb6, Pxb6; 2. P-R7 and 3. P-R8/Q winning. Which manouvre must Black make to avoid the White Pawns from queening without losing? Please give the solution

2. The composition #1033 received an honourable mention in a tournament in 1961. White has lots of good choices for a keymove. Find the right one and you will receive two points. Please give the key and threat, if any.

3. The deadline for sending in these solutions will be given with the second series.

11

2-mover 2 pts.

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines

Each issue of C.C. is dated on a Friday. Display advertising deadline is on the Wednesday (8:30 a.m.) of the preceding week. Classified advertising deadline is on the Thursday (8:30 a.m.) of the preceding week. Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us typewritten or printed copy, but do not use capital letters for the whole text.

Telephone calls

Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.

Let's avoid mistakes

We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager

PARTNERS NEEDED

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

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Name _____
Address _____
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All contributions are tax deductible. Make checks payable to CODEL, Inc.
\$10 _____ \$25 _____ \$50 _____ \$100 _____
\$500 _____ Other _____ Thank you!

Dutch

Persoverzicht

Carl D. Tuyl



Lang gewacht, stil gezweven, nooit gedacht, toch gekregen! Zoals U ziet een nieuwe beeltenis prijkt boven mijn wekelijks persoverzicht. Het is geen nieuw gezicht want ik heb dat gezicht al bijna zestig jaar. Enfin daar is 't!

Onze regering vervult haar beloften met de stiptheid van een leerling-non, die pas het klooster is ingegaan. Nieuwe gezichten in de hogere regionen van de ministeries, herstel van treinverkeer op zekere trajecten, en een vriendelijkheid die grenst aan onderhorigheid ten opzichte van Washington. De belofte van nooit-meer-vriendjes-politiek is niet zo erg zichtbaar, maar dat had dan ook geen mens helemaal serieus opgevat natuurlijk.

De agentschappen die voor de regering adverteren en die heel toevallig hand en spandiensten voor de P.C.-partij hadden verricht kregen voor zo pakweg zestig miljoen opdrachten waaraan een goeie twee miljoen winst gemaakt zal worden. Maar we moeten nou geen spijkers op laag water gaan

zoeken nietwaar? Voor wat hoort wat tenslotte.

Zo denkt het merendeel van de stemgerechtigde bevolking er over want een publiek opinie onderzoek wees uit dat 57 % van die mensen tevreden waren over het regeringsbeleid. Het aantal Liberale sympathisanten was gedaald tot 22 procent, terwijl 20 procent getrouwen zich nog achter het rode vaandel van de internationale solidariteit schaarde.

Zorgen baarde nog steeds de omvang van de nationale schuld. Volgens onze minister van financiën, Michael Wilson, komt die schuld op \$24.000 voor ieder gezin in ons land. En dat is geen broodje-pindakaas natuurlijk. Toch las ik ergens een bericht dat weer een hele andere kijk op die situatie gaf. Professor Ruben C. Bellan van de Universiteit van Manitoba schreef iets dat ik nooit geweten heb, namelijk dat meer dan negentig procent van de nationale schuld bestaat uit leningen aan Canadezen in de vorm van spaarbrieven. Dat geeft het weer even een ander kleurtje. De regering heeft

schuld aan ons en leent van ons om wat het ons verschuldigd is terug te betalen. Zoek het maar uit!

Wat misschien inderdaad zorgenwekkend is, is het feit dat er steeds minder Canadezen komen om van te lenen. Het Bureau voor de Statistiek publiceerde een paar verbluffende vindingen. De gemiddelde Canadese vrouw baart 1.7 kind. Laten we geen grapjes maken over dat 7/10 kind. Het is een feit dat een jaar of vijf-en-twintig geleden dat cijfer vier bedroeg. Een heel verschil. De bevolking van alle Westerse landen loopt hard terug, en dat geeft toch wel te denken nietwaar.

De provinciale regering van Quebec heeft plannen om in de slijterij te gaan door middel van aankoop van een bestaande distilleerderij.

Er was in de pers een duidelijk waarneembare opluchting over het feit dat Amerika en Rusland besloten hebben om weer over kern-ontwapening te gaan praten. En dat is inderdaad natuurlijk goed nieuws. Er zitten echter zoveel

haken en ogen aan die toekomstige besprekingen dat we maar geen hoera moeten roepen voordat we over de brug zijn.

Europa had te kampen met ongewoon koud weer. Ijsbrekers waren aan 't werk om de waterwegen in Holland open te houden, en schaatsters spraken al over een eventuele elf steden tocht. De Maas was bedekt met ijs hetgeen niet gebeurd was sinds 1962, en ook de grachten van Venetie zaten potdicht met ijs. In Parijs mochten de clochards (de daklozen) in de ondergrondse slapen. Het is trouwens hier in Toronto ook geen weer om naar het strand te gaan. De temperatuur ging gisteren onder de twintig graden vorst.

Er is een oorlog gaande in Kampoechea (Cambodia) tussen Vietnam en een gemengd gezelschap van guerrillas. Er zijn echter geen oorlogen meer die geen internationale verwickelingen hebben. Achter de Vietnamese troepen staat de Russiese beer terwijl de guerrillas door China ondersteund worden. Het is in wezen een Peking-Moskou konflikt dat op een veilige afstand van beide hoofdsteden uitgevochten wordt.

In huize Tuyl zijn de voorbereidingen voor de verhuizing naar Kingston druk.

aan de gang, en de grote strijd is begonnen. Mijn gade wil ongeveer drie kwart van onze bezittingen aan de asman geven, terwijl ik meer behoudend ben. De Wachters van zo'n jaar of twintig gooi je toch zo maar niet weg? Of wel soms? Ik vind dat oneerbiedig. En wie geeft er nou Banners aan liefdewerk-oud-papier? Kuyvenhoven kon er wel nachtmerries van krijgen.

En als er klachten zijn over het nieuwe portret moet U niet bij mij zijn. Ik kan het niet helpen dat ik er zo jeugdig uit zie!



Nu dat we eindelijk een nieuwe foto van Ds. Carl Tuyl hebben zeggen we vaarwel aan de oudere foto van een jongere Tuyl. Toch wel merkwaardig dat Ds. Tuyl niet minder haar heeft in de nieuwe foto. De foto doet ons denken aan een paar regels van Guido Gezelle: "t is waar, 't en is geen leeuwenhart, maar toch 't en is niet dwaas!"
Redaktie

ONTARIO'S HOOFDWEGEN ... WIJ HOUDEN ZE OPEN. U HOUDT ZE VEILIG.

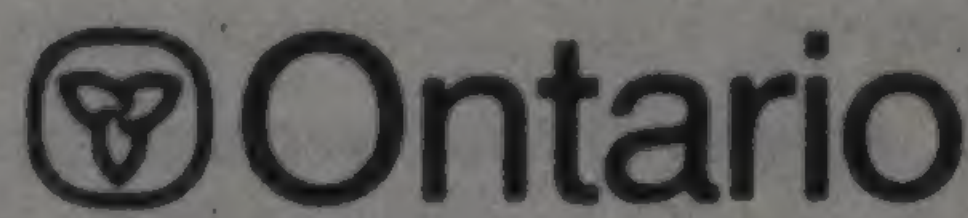
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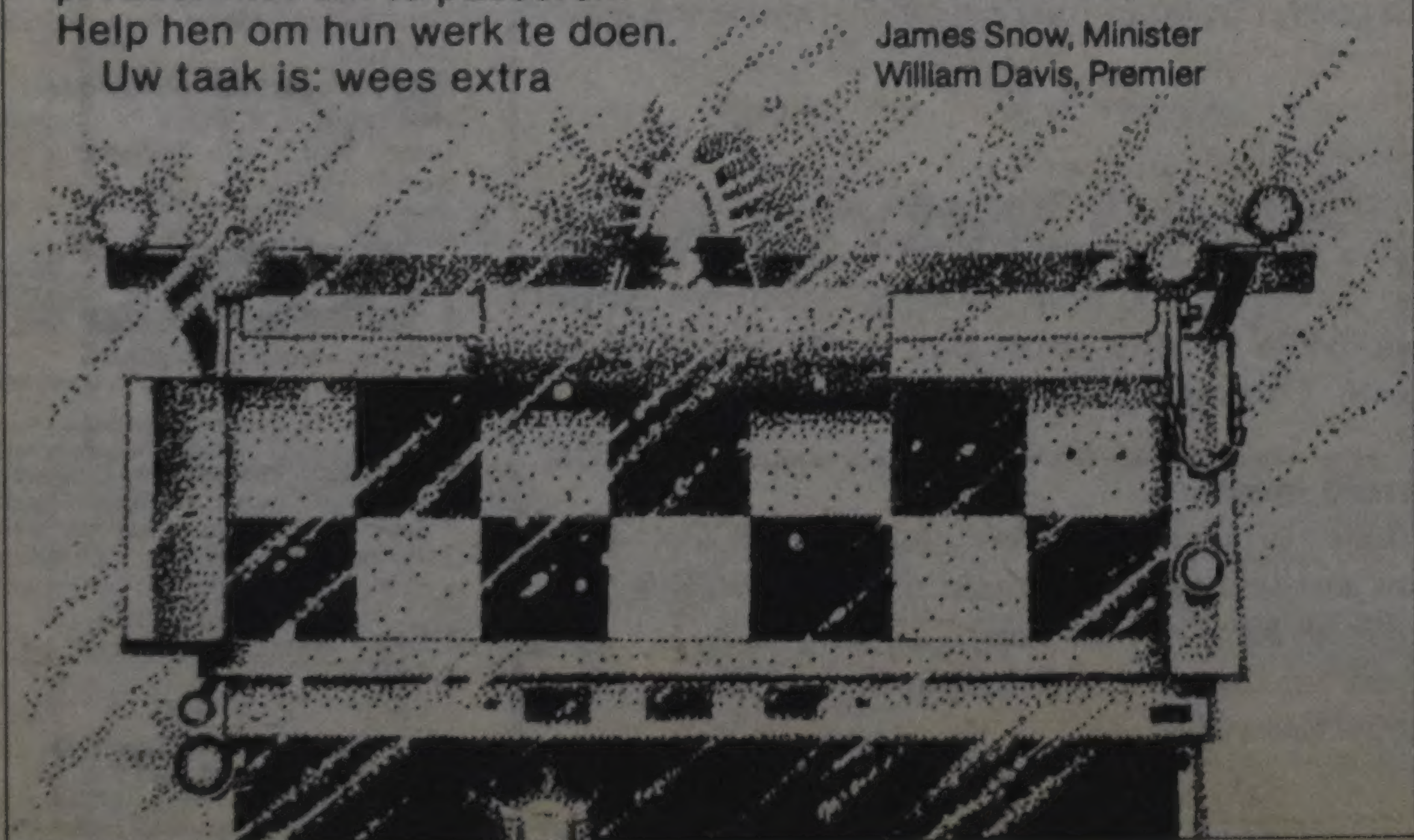
Zodra u het blauwe licht van de sneeuw ploeg ziet, rijd langzaam. Wees geduldig, probeer niet om te passeren. Help hen om hun werk te doen. Uw taak is: wees extra

waakzaam, regel uw snelheid en rij-gewoonten naar de weersomstandigheden en weg-conditie.

U kunt een gratis brochure "Winter Driving" — deskundig advies voor veilig verkeer gedurende sneeuw, natte sneeuw, ijzel en sneeuwstorm condities, verkrijgen. Schrijf naar: Public & Safety, Information Branch, Ministry of Transportation and Communications, 1201 Wilson Ave., Downsview, Ontario, M3M 1J8.



James Snow, Minister
William Davis, Premier



Nieuwe dingen brengen druk

Hiermede weer het abonnementsgeld voor het komende jaar. Anders zou ik wel in het Engels schrijven, maar daar ben ik niet smart genoeg voor ... met al die hoge woorden. Sorry voor dat.

Nu is het zo met uw blad, wat de druk aangaat is het veel verbeterd. Maar de druk die jullie op ons uitoefenen met al die nieuwe dingen, zoals de vrouw in het ambt, voorwereldse mensen (zo als in *The Banner*), dat doet mij schrikken.

Geachte Redakteur, zien jullie wel dat we dicht bij Jezus' wederkomst komen, en dat we beter ons aanéén kunnen sluiten, dan met ons eigen groot verstand te rede te gaan? Jezus zei ook, zalig de vrede stichters, is 't niet?

En geef niet de schuld aan de conservatieven. Die willen het oude beproefde Woord bewaren, waarin ook onze ouders zijn gestorven. Houdt U daar aan vast, opdat we behouden mogen blijven in deze wereld, die zich meer en meer van God verwijderd. Laat ons meer streven met elkaar om door genade in het nieuwe Jerusalem te komen. Houdt U

daar aan vast, opdat het U en uw lezers wel mag gaan.

Dat is de wens van mij en mijn vrouw.

**Mr. and Mrs. C. Pool,
Pembroke, Ont.**

Een menigte bedelbrieven

Het spijt me, maar ik meen u te moeten berichten dat we ons abonnement op *Calvinist Contact* maar moeten beëindigen.

We hebben het altijd met genoegen gelezen zolang we in Canada zijn; maar we zijn oud en kunnen niet zoveel meer aan ons hoofd hebben.

Financieel begint het ook zwaarder te drukken; Kerk en School kosten veel hier in Nova Scotia en we krijgen een menigte "bedelbrieven" voor allerhande goede instellingen voor de komst van God's Koninkrijk, die we ook niet altijd onbeantwoord kunnen laten.

**F. Vanderploeg,
Centreville, NS**

De Drie RRR's

In 1952 ontmoette ik Rev. Jan Karel Van Baalen. Ik was toen als 'boat-chaplain' op de Grote Beer met enkele honderden emigranten vanuit Nederland naar Canada vertrokken. Voorzien van een clergy-permit mocht ik het land per trein doorkruisen en zodoende arriveerde ik ook in Edmonton waar ik werd opgevangen door de fieldman van de Christian Reformed Church, Mr. H.A. Wierenga.

Hij had een plan gemaakt om mij te laten preken in de Second Church, waar Rev. J. Verbrugge predikant was, en 's avonds in Neerlandia. Daat het echter die zondag erg hard regende was de weg naar Neerlandia onbegaanbaar geworden. Daarom bezochten we als gast de First Church, waar Rev. VanBaalen predikant was. Hij preekte over 1 Cor. 13:13, zo blijven dan: geloof, hoop en liefde, deze drie, maar de meeste van deze is de liefde.

Na de dienst maakten we kennis met de prediker. Hij wist heel wat te vertellen over de nieuwe leden van de Christian Reformed Church. Er waren heel veel bakkers onder. Het verse cadetje zat hen zeker dwars in Nederland. "Ons brood blijft lang vers" verzekerde hij mij. Hij gaf mij ook instructies over de drie r's."

Onze Amerikaanse en Canadese kinderen worden op school onderwezen in de drie r's... 'reading', 'ritin', 'rithmetic', dat is de grondslag voor alle verder onderwijs.

Maar, je moet nooit vergeten

neer dat wij 1. deel moeten hebben aan de verzoening door Christus aan het kruis verworven; 2. niet moeten vergeten dat wij ook in de schade en de schande van het kruis moeten delen, indien ook



Onder de streep

John Van Harmelen

ook voor een predikant zijn er 'drie r's'. Geen preek, zo las ik onlangs, bereikt het doel van de prediking tenzij hij handelt over deze drie zaken: "Ruin by the fall, Redemption by Christ and Regeneration by the Holy Spirit."

En de auteur van dat boek omschreef het doel van elk zijner preken was "zondaren tot bekering te roepen, heiligen op te wekken, en zo voor allen tot een zegen te zijn."

"Zelf," zo zei pastor Van Baalen, "heb ik daarover eens een rijke ervaring opgedaan. Ik sprak in Grand Rapids voor de Ministerial Association, gedurende de lijdensweken, over het onderwerp: Two aspects of the Cross. De inhoud van deze toespraak kwam hier op

voor ons het kruis zal leiden tot de kroon.

Bij het Leger des Heils in Grand Rapids was juist een nieuwe majoor benoemd, een ler, kort en blond. Ik heb hem maar een paar maal ontmoet, want hij was nauwelijks benoemd of hij werd alweer overgeplaatst. Toch heb ik nog wat van hem geleerd. Hij belde mij op en zei: "Die toespraak heeft zo'n diepe indruk op mij gemaakt, zoudt u die aanstaande zondagmiddag willen herhalen voor ons in onze Citadel in de Marketstraat?"

Nu, dat was toch wat voor een Hollander die altijd staat te preken voor één soort mensen, van één nationaliteit, die het allen al weten en het reeds met je eens zijn! Ik zag er beslist tegen

op. Ik antwoordde: "Nou, dat is wat anders dan een groep predikanten. Wat soort gehoor heeft men daar?"

"Er komen gemiddeld zo'n 130 mannen en vrouwen in onze citadel!" was het antwoord van de kleine Irishman.

"O.K., maar wat voor soort mensen?"

"Wat soort mensen? Ik zou zeggen: sinners who need repentance; backsliders who need to be brought back; and saints who can stand improvement."

Dat was het; zondaren die bekering nodig hadden; afkerigen die tot wederkeer gebracht moesten worden; en heiligen die nog wel wat verbetering konden verdragen!

"Dank je wel voor je antwoord, ik hoop te komen. Dat gehoor lijkt nogal op mijn gehoor van zondagavond."

Ik begon mij dus voor te bereiden om dezelfde toespraak, met wat veranderingen hier en daar, voor dat gemengde gehoor te houden. En ik verheugde mij er op dat ik nu eens kon preken aangedien en ingeleid door trompetgeschal en cymbalengeklank.

Die mooie gelegenheid is echter helaas aan mijn neus voorbijgegaan. Gedurende die week kwam er bericht uit het hoofdkwartier van het Leger

des Heils dat één der 'higher ups' die zondag zou komen met een speciale boodschap. Jan Karel heeft dus zijn prediking moeten voortzetten zonder behulp van trompetten en cymbalen.

Maar ik heb toch die geestige ler nimmer kunnen vergeten. Drie soorten mensen onder je gehoor: zondaren die bekeerd moeten worden; afkerigen die teruggebracht moeten worden en heiligen die nog wel voor verbetering vatbaar zijn. Zij allen hebben nodig de grondige kennis van: Ruin, Redemption and Regeneration.

En als ik nu een preek maak, of ook een preek lever, dan zeg ik vaak tegen me zelf: denk aan de Drie R's: ruin, redemption, regeneration en vergeet het niet: je hebt te doen met sinners, backsliders en saints.

Als je als dominee zulke preken houdt dan zal Gods boodschap niet ledig, d.w.z. niet onverrichterzake, tot Hem wederkeren! Waarvan acte! (Misschien kunnen we aan Drie R's en Drie S's denken: ruin, redemption, and regeneration for sinners, sliders en saints. Waarvan acte! **Redakteur**).

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's sinners in Caesarea, Ontario, en 's winters in Palmetto, Florida. In zijn artikelen schrijft hij over zijn jaren als dominee in Nederland en in Canada.

Wat voor krant is Christian Inquirer?

De laatste tijd ontvangen wij een krant dat genoemd wordt *Christian Inquirer*, a National Voice for Family, Freedom and our Christian Heritage. De editor is een zekere Ron Marr, met meerdere medewerkers, natuurlijk. Het wordt uitgegeven in Niagara Falls, Ont.

Wij zijn wat in twijfel of het een goede krant is. Het lijkt positieve Christelijke inhoud te hebben. Als men de artikelen leest schijnen ze ook wel goed ingelicht te zijn over wereld gebeurtenissen.

Maar men krijgt wel eens de indruk dat het wat fanatiek is. Daarbij weet men ook niet of ze soms een bepaalde richting vertegenwoordigen. Misschien dat U wat inlichtingen kunt geven.

Ze schijnen wel goed in de money te zitten. Als je het abonnement niet kunt betalen willen ze het wel voor de helft doen. Met de meeste bladen is dat niet mogelijk.

Wij blijven *Calvinist Contact* wel lezen hoor.

**H. Mendel,
Medicine Hat, Alta.**

Antwoord:

Ja, U hebt het wel aardig goed bekeken. Fanatiek is dat blad wel een beetje. Zo op 't oog gezien is er niet veel op aan te merken. Het heeft sinds 1971 bestaan, vertellen ze mij op het kantoor in Niagara Falls.

Ron Marr, een Baptistische predikant, is de eigenaar van de krant. De uitgave is 14,000 in Canada en 65,000 in de Verenigde Staten, zo werd mij verteld.

De krant wil de vrijheden van onze maatschappij bewaren. Dat is natuurlijk goed. Maar hun oordeel is wel eens een beetje te zwart en wit, en de toon erg negatief, dacht ik.

Bert Witvoet

Vier

Local Government Week

Jan. 14-19, 1985



Local Government Week (Plaatselijke Overheid Week) geeft u de gelegenheid om te weten te komen hoe uw plaatselijke regering voor u werkt. Neem de gelegenheid waar om de speciale gebeurtenissen en activiteiten die in uw gemeente worden aangeboden, bij te wonen; leer de mensen beter kennen die namens u — gestemd, benoemd of vrijwillig — werken.

Gemeentebesturen, schoolbesturen, electriciteits- en gemeentediensten zijn daarbij betrokken. Vind uit wat er omgaat in uw gemeente en onthoud goed, als inwoner speelt u een belangrijke rol.

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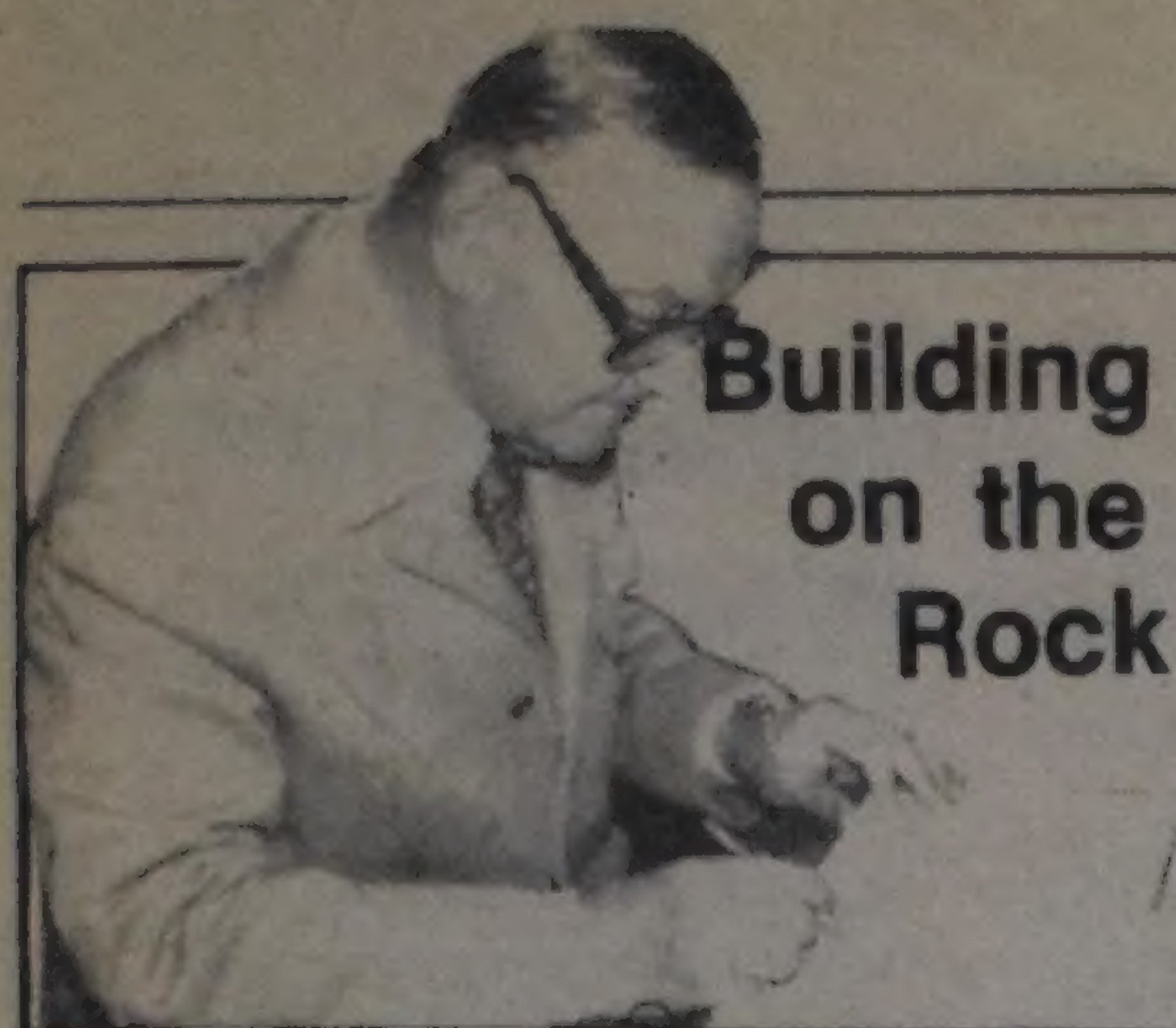
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Building on the Rock

No security

Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal.

Matthew 6: 19

Are we not allowed to save money? What about our saving-accounts in the bank? What about our investments? Did Jesus say that it is wrong to have them? What about people who see to it that they have something extra when they reach retirement age? Do they lay up treasures on earth for themselves?

If this were true, many Christian people would be on the wrong track. Perhaps several of them are, but not because of the mere fact that they save money to fall back on for a rainy day. They are on the wrong track when they depend on their savings or think that money gives them security. Jesus is very realistic when He points out the risk of trusting in possessions. They are perishable and they are easily stolen.

If ever we have learned how insecure possessions are then certainly in the past years. Many people, also Christians, have gone broke because of inflation and high interest rates. Unemployment in our country is over 10%. It could well be that the Lord wants to cure us from the idea that possessions make us invulnerable.

Moreover we ourselves are mortal. Think of the parable of the rich fool. The Lord said to him: "This night your soul is required of you."

I have known a man who was very rich and who lived on a beautiful estate. The name he had given to his estate was "Linguenda." This is a Latin word which means: "This must be left behind." This man was a Christian. He realized that treasures on earth are always temporary.

You cannot keep them. Shrouds have no pockets.

Rev. Henry Van Andel

Published posthumously

"Ik ga deze winter 'n keer naar Holland."

"Met het lage wintertarief van de KLM zou je wel tweemaal kunnen gaan!"



\$548, zo laag is het nieuwe winter retourtarief naar Amsterdam. Geldig tussen 15 januari en 20 maart 1985, vanaf Toronto en Montreal. Een prachtgelegenheid om vrienden en familie weer eens op te zoeken. Maak er vlug gebruik van want het is alleen geldig op dinsdagen* en de capaciteit is dan ook beperkt.

Vraag een reisbureau om details en maak nu uw reservering voor een gezellig en betaalbaar reisje naar Nederland!

U zult bli verrast zijn met de zorg waarmee u door de KLM omringd zult worden.

Met het speciale wintertarief van \$548 kunt u van 1 tot 2 weken in Nederland verblijven. U betaalt uw ticket binnen een week nadat u uw reservering gemaakt hebt. Op zijn laatst kunt u 3 weken vóór uw vertrek reserveren en betalen, maar zoals we al eerder zeiden is het niet verstandig er zo lang mee te wachten.

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